Unity

AUGUST

5 CENTS

Forget It
by Dana Gatlin

Prophecy
by Frances W. Foulks

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MAGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

†

IN THE NAME AND BY THE POWER AND AUTHORITY OF JESUS CHRIST I AM MADE EVERY WHIT WHOLE.

★ ★ ★ ★ ★ ★

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

A STREAM OF PROSPERITY PERPETUALLY FLOWS IN AND THROUGH ME BECAUSE I ACKNOWLEDGE THEE AS THE SOURCE OF MY GOOD.

★ ★ ★ ★ ★ ★

THESE STATEMENTS ARE TO BE USED FROM

AUGUST 20 to SEPTEMBER 19

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

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VOLUME 83 AUGUST, 1935 NUMBER 2

FORGET IT, *by Dana Gatlin* - - - - - - 2

GOD EVERYWHERE, *by H. F. Rhodes-Robinson* - - 10

TEACH ME, *by Helen S. Carpenter* - - - - - 20

PROPHECY, *by Frances W. Foulks* - - - - - 22

THE MIRACULOUS PROVISION - - - - - - 30
by Genevieve Courtney Maurer

A CHALLENGE TO MOTHERS, *by Anne Perez-Guerra* - 36

TRUTH AND YOU, *by Arthur E. Manning* - - 41

SUNDAY LESSONS - - - - - - - - - 48

THOU ART THE WAY (Song) - - - - - - 65

MEDITATION, *by Larry Siegle* - - - - - - 66

SILENT UNITY - - - - - - - - - - 67

HEALTH AND PROSPERITY - - - - - - 68

PRAYERS ANSWERED - - - - - - - 70

HELP FROM SILENT UNITY - - - - - - 79

THE PURPOSE OF UNITY - - - - - - - 83

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

FORGET IT

A kind of peace began stealing over me . . . I decided that this was what he meant: I was simply to forget my load of apprehensions . . . I simply let all my worries and troubles start rolling out of my mind . . . If you try to throw off your chains of human bondage, God will help you.

BY DANA GATLIN

ONCE WHEN I was very ill and before I had begun applying the principles of Truth, my attending physician at the close of a call turned at the door and said, "Forget it."

Then he left without saying another word. For a long time I wondered what he had meant. Many times a day I would find myself thinking of that final exhortation, which so far as I could discern had no direct bearing on anything that had been said before. Again and again I would speculate and try to ferret out what it was the doctor wanted me to forget.

At the time I lay helplessly in bed. A disordered heart and high blood pressure were uppermost among many sorry "symptoms." I was fearful about the outcome of these various physical disabilities, but even more it irked me to have to lie idle in bed. I could not afford to be idle. I had responsibilities, debts, obligations. I should be up working, trying to take care of these things. But I had collapsed into such a state of physical weakness that I couldn't get up and work. I couldn't have gone through the physical routine of any job even had I been able to find one.

I had seriously considered seeking any kind of a job,

however humble, circumstances were so pressing. My own work had been of a mental nature, but even my equipment there seemed to have gone back on me. My mind didn't seem to work in the way it had done formerly, ideas didn't come to me, there was no longer a vestige of spontaneity, freedom, ease, or glad assurance in anything that came into my mind.

I was really at a low ebb, you may say. Yes, indeed! All I could do was to lie in bed and take my various medicines at the times they were brought me, and wonder how the doctor bill was ever going to be paid. And who would pay it if I died? Simpler, perhaps, just to die, but who would pay off all my debts, and assume my other responsibilities? There were several other conditions and problems that I was worried about, problems in which other persons than myself were concerned. I would lie and con them over and worry about them, my heart loaded with anxiety and dread. In fact my mental condition was so bad that for several weeks I had been kept in a lethargic, comatose state with bromides. I would lie in a kind of stupor, my mind too heavy and fogged to formulate clearly the images of my various tormenting problems. But the bromide could not bring complete oblivion or peace. The apprehensions and fears were all dimly there, in the dark corners of my mind, creating a continuous dull misery and breaking forth in frightening nightmarish dreams.

■ ■ YES, AT A VERY low ebb. But then, "Forget it," the doctor had said. What did he mean? What did he want me to forget? He didn't want me to forget to take the medicines, surely. Nor could he expect me just to forget my physical weaknesses and disabilities and pain; for how could I? Did he perhaps think that I had some strange, great, secret sorrow in my life that was weighing me down? I could have laughed at this somberly romantic conception for its sheer silliness, but

at the same time I reflected grimly that even though I harbored no tragic secret of a romantic nature, I certainly had a sufficient weight of troubles. Sickness, pain, debts, inability, failure——

As I was listing my array of troubles, again I seemed to hear the doctor's crisp voice—"Forget it!"

Suddenly I was strangely arrested. Was this what he had meant me to forget? Everything that bothered me, all the responsibilities, uncertainties, problems, doubts, and fears—simply forget them? It surely couldn't be so, for I had never discussed with him any of my personal problems save symptoms of sickness. Yet although this surely couldn't have been his meaning, I kept hearing that phrase repeating itself over and over in my ears: "Forget it! Forget it! Forget it!"

■ ■ STRANGELY, A KIND of peace began stealing over me. I had faith in the doctor both as an able physician and as a sincere, good, remarkably understanding man. My faith in him doubtless had something to do with that first breaking-up of tension in me and the instealing peace. Anyhow, it was suddenly as if I decided that this was what he meant: I was simply to forget my load of various apprehensions, forget everything. It might seem that this would be difficult to do especially for one in my jangled mental condition, but strange though it sounds, I simply let all my worries and troubles start rolling out of my mind. All of a sudden, once I let go it seemed quite easy. A wave of peace seemed to steal over me, flowing stronger and stronger.

I didn't know what it was or where it came from, but oh, it was sweet! A sharp recollection would sting me, a trouble or premonition—"Forget it!" So I'd just let it too go rolling out of my mind. I didn't know why I should forget, or what good it was going to do me ultimately, but what a blessed relief just letting my troubles go! Just then I didn't seem to care what became

of them—I didn't have to care. Something, somewhere, somehow was going to take care of everything, without my having to bother. I turned over in bed like a tired child, reveling in this new, strange sense of having nothing in the world to worry about; resting and relaxing in that increasing strange, soft sense of peace. And presently I slept.

■ ■ I DIDN'T UNDERSTAND just how I had been helped or what had helped me or why. Of course I knew something of Truth and thought it a wonderful teaching. But I had never done anything in the way of applying Truth principles definitely, faithfully, and I know now that I had never had any real trust in God.

Just at this time a friend came to see me, bringing a message and a new connection with the healing ministry of Silent Unity that brought me a marvelous healing. I began to study Truth diligently, eagerly, and sought with all my heart to know God. I now experienced a sense of gratitude for the "rest" period in bed that, although enforced, gave me the leisure to study and make His acquaintance. My health began to improve immediately, and also all the other conditions in my life fell into harmonious ways.

Of course, since that time there have been setbacks, of many kinds. There have had to be many recollections of God, many renewals of the covenant with Him, many adjustments in the outer. But I have found over and over that when disturbances or frictions or troubles of any kind appear in the outer, this is the best first treatment to use on them: "Forget it!"

How can God operate His beneficent all-power in us when we are filled with our self-assumed human thoughts of disease, lack, prejudice, and fear? How can He bestow His gifts upon us when we have so cluttered up our mind that there is no room left to receive them? How can He pour His blessings of life, love, health, harmony,

wisdom, and abundance upon us when we have clogged up the channels with ugly, sorry negations?

■ ■ NOBODY CAN define God. Nobody can tell you what Spirit is any more than he can tell you what electricity is. We only know the power of electricity, what it can do, but its power is deflected when there is a short circuit. And even God can't express Himself through us, transmit through us His all-good and harmony and power when we fill and choke and sicken our mind with what is not true of God.

God looked upon His created works and saw that they were all "very good." He saw man as "very good." He still sees man that way. It is only man who has learned to see himself and things pertaining to him as ugly and evil and sick and sad. God doesn't see that way or think that way. God eternally thinks His thoughts of wholeness and life and love and harmony and poise and power. He wants man, He bade man, to think His thoughts after Him. Only in this way can the full, illimitable, transcendent good of God be expressed. Only in this way can God's will for man be expressed.

So when we find ourselves harboring any thought, idea, or conviction that is not in accord with God's "very good," the wisest thing, the first thing, the only thing to do is to—forget it!

It may be difficult to forget weakness, to forget lack, to forget fear, to forget pain. But it should be easy to remember God, and God recognizes none of these things. If you try to throw off your false chains of human bondage, God will help you. He will certainly help you when you turn toward His light. He may help you in strange ways, you may not even know at the time that it is God helping you, but if you have turned from the temporary and false toward the eternally true, it is God helping you just the same.

"Forget it!" It is a good slogan, oftentimes a magic panacea, an effective recipe.

■ ■ If you are bored with your work, strained or anxious in what you are doing, try giving your mind a new interest for a while. Do something entirely different, forget your task for a time in something that you genuinely enjoy doing. It may be a bit of outdoor work in the garden, house-cleaning or sewing, window-shopping, a drive or a walk, or perhaps just reading. You can always find something that will swing your thoughts out on a pleasanter, more interesting tangent. You may think that you do not have the time or the opportunity, but you do have time and opportunity for mental diversion if you will but look for them and use them. If you are bored, strained, or discouraged with your work, it is evidence that the wisest thing you can possibly do is to take time. You will return to your task with a mind refreshed, perhaps with a different viewpoint, new energy; and often new forces will seem released within you so that you make better progress with your task.

When you know that God is in charge, you have absolutely nothing to fear. God is omnipresent, omnipotent, He is all-good, but He can reveal Himself to you only as you keep yourself attuned to Him, as you keep your mind open to Him, and think His thoughts after Him. Nothing but good can enter your life when your thoughts are attuned to God. But when you think weak thoughts, discouraged thoughts, small and mean thoughts, angry, revengeful, malicious or gossipy thoughts, heavy and sorrowful thoughts, then you are not thinking the thoughts of God. You are then sinning against yourself and against God. You are choking up your mind with unworthiness—you yourself are doing it—so that God cannot enter. His ever-present all-good is as if nonexistent for you. You live amidst your perverse thinking and bring it to fruitage.

■ ■ So WHEN THINGS are going wrong with us—and at all times—it behooves us to take note of our thoughts, to watch them closely, and if their nature is opposed to God or to the harmonious condition we should like to manifest in our life—well, forget it. Let us throw the undesirable tenants out of our mind. If we try earnestly, God will somehow tell us what to do, what to think. He will help in a way to bring about the results our souls most deeply crave. He may help us in ways which, when we look back upon them later, may seem very strange.

He was helping me through the mouth of a doctor who crisply said, "Forget it!" and He helped me when I pondered and wondered until I finally just threw my troubles away, grew rested and at peace—and finally found healing—and ultimately learned that through all of this worked God.

He will help you, no matter what the difficulty or problem that comes into your life. But isn't it reasonable that you should first eject the erring mental clutter, make room for God? If you find you have been making mistakes in your habits of mind or way of living, do not allow yourself to brood upon the subject. Ask God's forgiveness, and know that before you ask you are forgiven. God recognizes no imperfection, He will certainly give you a leading, and your business is to engross yourself in these better, happier, more progressive ways.

If some one irritates you, angers you, forget it! Forget it as quickly as possible! Even if some one has done you a wrong, don't harbor a grudge. "Have love one to another," said Jesus.

If you are one who suffers from hurt feelings, try to become genuinely interested in other people and their feelings. It is a sure cure for "the blues."

If you are worried, anxious, and fearful about a person or condition, forget it! Put the matter lovingly in the hands of the Father. He will handle it, and will give

you a leading as to what you should personally do. Forget the worrisome angles of the problem and trust the Father absolutely to bring about the right solution.

■ ■ TRUST THE FATHER to protect and guide you today and to guide and protect you through all the tomorrows as they shall come. Know that He will never fail you. Trust and love and honor Him today, and accept today your portion of His peace and wisdom and love. Do not hold to anything that is the contrary of Him. Above all, drop the mistakes, wrongs, trials, and sorrows of yesterday! How many lives have been darkened by their grim holding on to hated or sad skeletons out of the past. It is a vicious custom invented by mortal man, and nothing is more foolish, hurtful, and destructive.

If it's unsatisfactory, if it's something you really don't want, if it's something harmful to yourself or to another, if it isn't in accord with your good, if it isn't true of God —forget it. You may not know just what to think or to do in place of what you've been thinking or doing, but if you drop it and sincerely try to make room for God, in some way God will surely deliver you.

I have often thought it strange that a practitioner of medicine should unwittingly, without my understanding how or why it was done, have been instrumental in my first spiritual healing, and in leading me to the Great Physician.

EMERSON DECLARED: *There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better or worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till.*

GOD EVERYWHERE

There is only one mind, one spirit, one life, one substance, which is God, the living Spirit almighty, forever omnipotent and omnipresent . . . Look where we may, we shall find nothing but God and His continuous manifestation of good. Only as we fail to see God around and within us do we fail to experience good in our life.

BY H. F. RHODES-ROBINSON

IT IS THE PRIMARY, basic claim of our metaphysical teaching that "God is all." It is our assertion and claim that in reality there is nothing but God and His manifestation. We believe that when we free our mind from the shackles of dogma, the age-old accretions of institutional religion, and the phantasies of mortal mind—we shall find that all is God and God is all, that every thing and condition in the universe, and the universe itself, is only God manifesting Himself in infinite diversity of expression.

The greater number of our fellow beings continue to cling to the idea of an anthropomorphic god, a being of manlike form, limited in expression to a personality that is the repository of unlimited powers. The God of popular conception is still a magnified man seated in a far-distant sphere of uncertain location, whence He issues edicts that, if one may judge from the present condition of the world around us, are principally of a punitive nature.

With the majority the idea still obtains that this God has to be cajoled or persuaded to dispense His blessings to those who feel they have particular need of them and who call upon Him with insistent petition until He be-

comes disposed to pay attention to their importunities. That He may not pour out any blessings, in spite of the apparent urgency of the cases laid before Him, is generally accepted as being quite possible, and when this happens the petitioners either forsake their God or resign themselves to His inscrutable "will."

Paradoxically, the average worshiper ascribes to this unfatherly God the quality of love and all its attributes and professes to see in the troubles that he endures and in the failure of his God to intervene on his behalf the outworkings of these qualities. The fact is that the ancient Jewish idea of a vengeful God, one who has to be appeased in His anger by sacrifice, still remains deeply embedded in the racial mind, and while the race endeavors to see in this austere being the nobler vision and presentation that the Master brought to us, the older conception still retains the greater subconscious hold upon the popular imagination.

■ ■ THE TROUBLE IS that people do not think for themselves. They are content to leave the matter over, to occupy their mind almost exclusively with the things in which they find themselves enmeshed on this plane, and to accept the dictum of the human institutions called churches, which feed the mind of their adherents with the religious conceptions of a long-dead past. These same people would not for one moment tolerate contradiction, ambiguity, uncertainty or lack of clarity of detail in matters pertaining to this material plane, yet in matters of vastly greater importance, which affect their happiness and well-being, they are content to accept the vaguest and most contradictory statements without thought, investigation, or demur.

But there has been for some years evidence of a movement in the right direction. Men are beginning really to think, to delve into these matters of greater importance for themselves, to seek for something more reasonable,

satisfying, and tangible in order to satisfy their growing dissatisfaction with what has hitherto satisfied them in these matters. They are beginning to realize that this inner longing to know really who and what they are, why they are here, what is the purpose of this earthly existence, and what is the true nature of God has to be satisfied. They are no longer content to let the matter rest and find out all about it at some indefinite future time.

■ ■ THIS IS WITNESSED in the great and rapidly increasing growth of the Unity and kindred movements, movements that are not opposed to established religious thought and practice but that seek to clarify in them the points that are nebulous and vague.

While we cannot yet fully answer all the questions that have just been mentioned as being uppermost in awakening minds, yet much knowledge has been acquired by prayer and meditation and a brighter light is being shed upon those matters pertaining to life both here and beyond which deeply affect human welfare. In the beams of this growing light, shining ever more brilliantly as the days pass, the tribal god of ancient Israel is disappearing from consciousness, and the universal God of love is coming more fully into view.

The personal God, the creation of the childish mind of the race in its infancy, is giving place to a universal omnipresent Principle in which we most truly "live, and move, and have our being," which is in all, through all, and above all, which is all; beside which there is nothing else and whose expression on this earthly plane you and I are. God as we now perceive Him is immanent spirit, creating many and various forms through which He manifests Himself. There is only one mind, one spirit, one life, one substance, which is God, the living Spirit almighty, forever omnipotent and omnipresent.

■ ■ THE EARTH upon which we live, all the spheres

that our eyes and instruments register, all the other vast universes that science claims as existing beyond the range of our human senses, and all the vast interstellar spaces that link the universes together, all these together form the manifestation of the divine Being. Everything and every being contained in all the worlds are likewise manifestations of the one God. Through the agency of man, who is the highest manifestation of God on this planet, there is nothing that has form that is not either directly or indirectly manifested through and by God, save and except only those things and conditions which by the wrong use of the great instrument of his mind man creates amiss, creates not according to divine plan. For although it is eternally true that man lives and moves and has his being in God and can never be separate from his source, yet it is also true that by the wrong direction of his thought man apparently separates himself from God. Thought is the creative force by means of which he brings into being those things and conditions which he experiences. Unhappily for himself, he is as yet like a child playing with a force of the magnitude and power of which he has but little perception. In the vast majority of cases he does not even know that it is a force at all.

But in the expensive school in which alone certain persons can learn, namely the school of experience, man is learning that as long as he continues to misuse the great instrument of his mind he must continue to suffer the results of the mishandling of the great creative force that it actuates. He is learning that as long as he imagines himself to be a creation separate from his Creator, he must suffer the apparent lack of good in his life that he so bitterly resents. He cannot imagine himself to be a separate and inferior creation, a "worm of the dust," and at the same time enjoy the gifts of the infinite storehouse of good that the eternal Spirit of love has provided for the enjoyment of the sons of God. Only as man rises to a perception of his own divinity can he contact and re-

ceive that continual inflow of divine health, life, strength, joy, peace, happiness, wisdom, wealth, and all other blessings that are his by divine right.

■ ■ To think upon these truths until they are incorporated into the structure of the mind, until they are thoroughly assimilated by it and become part of our accustomed everyday thinking and color and characterize our general trend of thought; to meditate upon them until the Spirit of wisdom illumines the mind and we perceive that we are indeed sons of the almighty Father spirit, until we perceive that our heritage is that of a child of God; to train the mind to the perception of Truth until we habitually appraise the things of the flesh and those of the Spirit at their true relative value—this is the first great step forward from falsity to truth, from bondage to freedom.

But man has to go further. He has to realize that all is God. He has to see that not he only but every other creation is God, that there is nothing but God and His manifestation. All the beauty of the universe is God manifesting Himself as beauty; all the vegetable and animal kingdoms, as well as the human kingdom, are God manifesting Himself as life and intelligence; all the love man encounters is God manifesting His love to him through human and sometimes animal agency.

God smiles at him through the flowers; conveys His song to him through the music of the birds as well as through the agency of the glorious themes of the world's composers. God blesses man as rain that the earth may bring forth His abundance for him to enjoy; pours His life into him through the rays of the sun, and pours it into all living things that he may more fully enjoy his life, which is God's life. The fruits of the earth are His abundant supply for all His creatures, and it is for man to realize the ceaseless activity of that loving care which, ever watchful of his needs, ever supplies them.

■ ■ LOOK WHERE we may, we shall find nothing but God and His continuous manifestation of good. Only as we fail to see God around and within us do we fail to experience good in our life.

All those things, conditions, and circumstances which worry and trouble us, all the disease, poverty, weakness, misery, ill success, hatred, and disagreement, all the thousand and one ills, mental, physical, and circumstantial, that harass our path through this lower plane have their root and origin in our failure to perceive and know the Truth that God is all and that all is good. Not only our personal troubles find their source in such failure on our part, but the communal troubles also. Famines, storms, abnormal rains and consequent floods, droughts, earthquakes, epidemics, and wars are all the result of the wrong thinking of mankind in the mass.

Were man in the mass to think habitually in terms of Truth and not in terms of evil, all evil of every kind would disappear from this planet. This will eventually come to pass, but not until man has rendered it possible by first reforming his modes of thought.

God has ordered all things well, but man in his ignorance dispels this order by his wrong mental attitude and thought and then generally blames God for the mess in which he finds himself, but for which he and he alone is responsible. Let man order his thought aright and God's order begins at once to reappear. This lifts the right thinker from hell to heaven, and as he perseveres his heaven grows the brighter.

■ ■ THINK EARNESTLY upon these things, ponder them, meditate upon them, and realize your personal responsibility not alone for the things that you suffer and that trouble you, but also for your share of the greater communal troubles already mentioned that harass the race.

For the conditions of the race can be improved only as the individual makes the effort. The race will rise to a

higher plane of thinking and to a truer realization of th immanence and omnipotence of God only as you and seriously undertake to reorder our thinking, only as w cleanse our mind of all the misconceptions that have cre ated for us those ills of experience which have beset us

Let us henceforth seriously set out to see only Go everywhere; as He truly is. By the perception of th truth concerning any and every thing and condition tha we encounter we tend to cause that in it which appear to us as being evil to disappear, and we let the light o Truth shine through it with greater strength. In othe words, we see things a little more clearly as they really ar

No apparent evil can long withstand our true percep tion of its nature. Evil is error, and with full realizatio to perceive it as such is to cause its true nature to be ma manifest. Then the evil aspect disappears and the re shines through.

■ ■ THIS WORLD, as constituted and perverted by man's wrongful use of his thought, is the plane of illusion. Nothing is really as we see it, but in reality infinitely better, purer, grander, nobler, and more beautiful. It must be so, for this world and all that is in it, including you and me, is God in manifestation, and God is the eternal and inviolable principle of perfection.

As Paul said, "Now we see in a mirror, darkly"; that is, we see the world through the clouded lenses of our mistaught and misguided mind. In visiting some of the ancient buildings of Europe one sometimes finds, in long-disused chambers, windows incrusted with the grime of ages. The most perfect view will be so bedimmed and distorted when seen through them as to appear no better than a modern city slum, but let the grime be cleaned away, and the real beauty and perfection of the vista will appear in all its purity and loveliness. It was always thus in reality, but the disordered condition of the window hid it from our gaze.

So it is with our perceptions of life. Let our begrimed minds be cleansed by realization of the truth concerning the things, persons, and conditions we may encounter, and we shall see them as they really are, not as they would otherwise appear to us to be. In reality all is good, and as we search for the good we shall inevitably find it. No matter how degraded, for instance, a person may appear to us to be, if we declare it in our thought and look for it, we shall find some evidence of the divine in him. And at the same time we shall have removed some of his burden from his shoulders and have lifted him a little higher up the ladder.

■ ■ As we cleanse our mind by continual endeavor to see God around and within us, we gradually transform our world into something more like the heaven that it is in reality, and our life is brighter and more enjoyable as a result. If we earnestly dwell upon the thought that as individuals we are one with God until we attain the inner and subconscious realization of that eternal fact of our nature, it will then color and control all our thought and its consequent action. We shall seek so to live and to speak that our life will worthily show our divine status.

Since action and reaction is God's eternal law, this state of mind, once established, will react upon our attitude toward our fellows. They will no longer appear in our sight as objects of criticism and condemnation, but we shall instinctively realize that they also are sons of God, even as we are, and we shall seek to see the good rather than the bad in them. Seeing the good in them will tend to reduce evil in their mind, and they will be better for our having thus more truly appraised their real character and work.

Seeing the good in them will strengthen our own perception of Truth, and it will become progressively easier for us to think in terms of Truth; for the old aphorism "Practice makes perfect" is nowhere more true nor more

applicable than in the practice of thinking in terms of Truth. Even more important is the fact that in the ultimate all minds are one, and thus our thinking not only affects our own experience of life in a tremendous degree, but it also has its reflex action in the minds of the mass. So while we thus help ourselves we also help the race at large by leavening the racial mind with truer creative thought.

■ ■ LET US STRIVE to see God in every circumstance and condition of our life, no matter what its apparent nature may be. If it appears pleasant, it will become more pleasant and enjoyable because we have thus perceived it in its highest aspects. If it should appear to be unpleasant in nature—as we would say, evil—then our endeavor to see the truth concerning it will lessen the evil that it appears to contain, and if we persevere the evil will finally disappear.

Every endeavor on our part to think thus in accordance with divine Truth cleanses our mind, renders it progressively more easy for us to think in the Truth manner and causes our world to become increasingly brighter and more enjoyable. As evil is not of God, was not created by Him, it cannot and does not partake of the divine nature in any way whatever. Therefore it cannot be infinite, but is and must be finite. If we thus annihilate the finite we are necessarily reducing the total sum thereof, and the volume of evil that can affect the race is proportionately less. Thus we benefit not only ourselves but our suffering fellow beings as well.

We cannot live to ourselves, because in the last analysis man and God are one, and God is indivisible. Every good act on our part benefits all mankind in a certain degree. The reverse is also necessarily true, and every ignorant, foolish, or evil thought that we harbor not only affects our own well-being but also adds to the burden of the race. We should ponder this fact and realize how great is our re-

sponsibility in these matters, in that our thoughts and acts not only directly affect our own life but indirectly the lives of all mankind as well.

■ ■ As we and others learn to see God everywhere, in every person, thing, condition, and circumstance, we are habitually inculcating this mode of thinking into the race mind, and in due course it will become the general mental attitude of the race. As a result of our pioneer efforts it is only a matter of time; eventually evil will be wholly destroyed and the earth will again become as its Creator created it—heaven. It is indeed such at this moment and has never been otherwise, though this great fact is hidden from our mortal eyes by our own ignorant and false thinking.

Do not simply read this article and then put it aside. Meditate upon these things, ponder them earnestly, seek illumination concerning them and, finally practice them until they shall become the basic foundation of your everyday thinking. Then shall you personally find release from the toils of evil, then shall you do your part in assisting to uplift the race, and you shall inevitably reap the enduring reward of the faithful pioneer.

Seven Rules for Happiness

Use the Golden Rule always; nothing else pays.

Get the habit of counting your blessings.

Do not try to change others; be a shining example.

Recognize the divine spark in each person, and respect him accordingly.

Don't hold a grudge; forgive everybody, not forgetting yourself.

Be calm; do not let anything get on your nerves.

Find your real work by looking within to the source of all wisdom.—Blanche Marie Peters

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TEACH ME

By Helen S. Carpente

Teach me, O Father how to be true to Thee i thought, word, and deed. Let my thoughts o human limitation, of fear, hatred, revenge unkindness, ill-health, or poverty, which have im peded my spiritual progress toward a richer, fulle life, be erased from my mind. In the past suc thoughts as have imprisoned me and held me captiv have kept me from really knowing Thee. For to know Thee I must shed the garments of self-righteousness, bigotry, and condemnation, and surrender whole-heartedly to Thee. In thus yielding myself to Thee and rejecting personal thoughts and ambitions that have crowned my life with unhappiness, I step into Thy radiant presence and my heart and mind are filled with Truth and life and light. The splendor of Thy glorious presence is like a beam of light whose rays lighten every darkened corner of my mind.

Teach me, O Father, to speak only true words, words that are helpful, kind, and uplifting. Unthinkingly I have taken Thy name in vain when I have spoken ill against my neighbor. When I have refrained from speaking words of cheer to my fellow man; when I have failed in my Christian duty to extend little acts of kindness to those about me; when I have beheld human frailty and bitterly condemned humanity's weaknesses, I have wandered into a far country, away from Thy love and peace. But now I

ask Thy forgiveness, dear Father; and let me henceforth speak words of courage, cheer, and strength to my neighbor that will help him find within himself Thy light and Thy glory. And as my lips frame true and positive words, I too am blessed.

Let me not be tempted to speak of sickness and ill-health as a reality. Sickness and ill-health are not of Thee. Thou who art life eternal and transcendent have given us through Thy Son, Jesus Christ, more abundant life. "I came that they may have life, and may have *it* abundantly" are His words. Help me, O God, to be true to Thy Son, loyal to my eternal destiny of life—rich, full, and free—by speaking words of life and health to all who are afflicted.

Teach me, O Father, to live true to Thy precepts. Deeds that are tinged with unkindness, acts that are motivated by personal jealousy are unworthy of Thee. But sometimes in my human weakness my selfish footsteps lead me into ways that cause me unhappiness, and sorrow and bitterness attend my pathway. Then I am sore afraid and know not what to do. In that hour my heart longs for surcease from the trouble that I have brought upon myself. And I am not forsaken! Only love and forgiveness are my portion from Thee. In Thy understanding and compassionate way Thou dost fill me with renewed strength and courage to try once again to be my Christed self. With Thy help I shall not falter, shall not fail. Into Thy hands, O God, I commit myself, happy in the knowledge that through Thee I can follow steadfastly in Thy way.

PROPHECY—
YESTERDAY AND TODAY

The promise is that "he that overcomet shall inherit these things; and I will b his God, and he shall be my son" . . Whenever we become still enough to li ten deeply we shall begin to feel th prophet faculty stirring.

BY FRANCES W. FOULK:

WE WHO ARE learning to interpret the inn meaning of the Bible are also learning to u that which is revealed to us to light our w through valleys of experience and guide us the heights; to lead us through Red Seas even into th Promised Land. If we seek with an open mind for understanding, the especial message for the experience through which we are passing will always be given us clearly, and with the message will be given us all that is needed to go forward in demonstration. This message may come from our searching of the Scriptures, or it may be read to us, by the prophet within, out of the "Scriptures" that are within the holy of holies in each man's soul.

Our printed Bible is not a book of the dead, but a book for the living, and it is especially valuable today for its prophecies concerning the new age that is dawning, and its directions as to the way to enter this age. In making ourselves receptive to these directions and following them we join ourselves to that band of wise virgins whose lamps are filled and trimmed, ready to light their owners even to the marriage feast, to that complete union with the Christ of God which the new age has in store for all who prepare themselves to cross its threshold.

The realization of man's power and dominion over all below him, which is his birthright and constitutes his mastery, has been foretold all through the ages since he existed as a self-conscious being, but it is only just now dawning in his consciousness as a possibility, as a state of being that can be accepted and claimed as his divine birthright. Hence the dawning in reality of a new age in which this consciousness is to become manifest for each of us individually as we comply with the requirements, and as we ourselves become overcomers. The promise is that "he that overcometh shall inherit these things; and I will be his God, and he shall be my son." This prophecy points the way and carries with it its own reward.

■ ■ FROM THE EARLIEST history of the race there have been people who because of their fitness were appointed by Jehovah to convey His messages to those not highly enough illumined and therefore not prepared to receive those messages direct. These men were called seers; that is, men who were "see-ers" of that which is beyond the human mind's comprehension, or outside the ordinary man's vision. The Scriptures also called them "men of God," "messengers of the Lord," and too they were called prophets, from a Greek word signifying one who speaks for another.

We find, as we read the record of the prophets of the days before the advent of the greatest of all seers and prophets, Jesus Christ, that their mission was not only to tell the people of the good that would come to them through certain conduct on their part, but it was also to warn them of forthcoming events of evil and to instruct them how to avoid these events. The people were to turn away from the error of their ways, which had started that which was predicted as about to become manifest, and become obedient to the word of Jehovah as revealed to them through the prophets. Sometimes the prophecies, with their instructions, were given to the people as a

whole, at other times to groups or to individuals; ar sometimes the prophet within man spoke to him concer ing that which he was doing, forecasting its result, an instructing him in the way he should go if he would nullif this result.

■ ■ THERE IS recorded in the Scriptures the prophecie made to Pharaoh through Moses and Aaron, which forc cast clearly what would come to pass if he did not obe It took ten prophecies and the fulfillment of all of ther before Pharaoh reached the point where he would "le the people go," which was the requirement for the annul ment of the prophecies of evil happenings. Even afte he had consented, he repented of his right decision an sought to reverse it because of his greed and desire f personal gain through the continued enslavement of Isra and he and his host of people were utterly wiped out b the waters of the Red Sea. There are Moses and Aaro prophets in the heart of every Pharaoh who is today re fusing to apply the laws for bettering the condition against which the race rebels and who in greed still seek earthly gain and personal wealth at the expense of others instead of preparing for entrance into the kingdom through the expression of love and justice and brotherly kindness.

Then again there is recorded in the Scriptures the prophecy of the destruction by fire of the cities of Sodom and Gomorrah, which was not annulled, because among all their population there could not be found ten who would walk in righteousness or maintain right relations with the Lord. Lot, his wife, and the two daughters who alone of all his daughters and sons-in-law did not consider that he was mocking them with his calls to righteousness, were guided from the doomed cities by the angels of the Lord. Lot's wife however, disobeying the instruction not to enter again into the consciousness that was being left behind, turned and looked back and be-

came fixed where she stood. There are those today who like the inhabitants of Sodom and Gomorrah are not heeding the call to righteousness and are destroying themselves by their own mockery of that which is of God.

■ ■ THE PROPHECY through Jonah of the destruction of the great city of Nineveh, had a different outcome. Even as Jonah proclaimed, "Yet forty days, and Nineveh shall be overthrown," the people made haste to turn their faces toward God. From the greatest of them to the least they entered into their part of the effort to annul this prophecy; they proclaimed a fast and put on sackcloth, which was in that day an outer sign of repentance, and professed their belief in God. Even the king entered into the spirit of this effort by proclaiming that both man and beast should fast and all the people cry mightily to God. "And God saw their works, that they turned from their evil way—and any way is an evil or error way that one does not pursue in the light of His countenance, and guided every moment by His counsel—and God "did it not." Many today are reading the signs and are turning their attention Godward, reversing the condition that has come upon them and setting in motion the forces that will bring forth God's very good. Blessed are they!

We have also the example of Naaman, the leper, going to the prophet Elisha and having prophesied to him the attainment of his desired wholeness if and when he obeyed certain instructions. Refusing at first to obey but reconsidering, we read that when the instructions were complied with, "his flesh came again like unto the flesh of a little child, and he was clean."

■ ■ MANY ARE the examples we find, as we search the Scriptures, of prophecies of evil either annulled or fulfilled through obedience or disobedience to the message of direction given with them. These examples are symbolical of the condition of the race today. There are many phophecies for today on the part of teachers, sooth-

sayers, scientists, and laymen. These prophecies inclu predictions like those with respect to Sodom and Gomo rah and Nineveh: destruction and suffering for the peop in many forms, droughts, earthquakes, floods, pestilenc extremes of heat and cold, uprisings of various kind unemployment, the overthrow of government, ours i cluded, and many other things not pleasant to consider.

These may all be in the picture for this year and th following years as the reaping of the race's sowing, bu there is a way of erasing this picture that casts its shado before it in prophecy, a way of annulling all these predi tions. Those who understand find the way in the promis that if even ten standing together in righteousness coul be found, Sodom and Gomorrah would not be destroyed in Aaron and Moses' standing shoulder to shoulder rall ing the Children of Israel to look to the one God for the deliverance; in the king of Nineveh and all his people turning from their error to Jehovah that they perish not in Naaman's reversing his doom by obedience to the prophet's instruction. These examples are symbolical of what groups and individuals should be doing today namely co-operating earnestly for the annulment of these things of evil which have been predicted for the race. Does not that greatest of all prophets, Jesus Christ, say, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

■ ■ THERE IS need for co-operation, agreement, the gathering of individuals in groups in the silence, "in my name," and the remembering of the divine command "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." This and this alone will annul the prophecies, reverse happenings of evil and keep them from coming to fruition. Most men are ignorant of this of course, but there is also great carelessness

on the part of those who have glimpsed the coming of this harvest time themselves or have had it called to their attention by teachers or by the printed page. Many there are who have not filled their lamps and trimmed them in readiness for the coming of the good, and these will have to remain under the shadow of the prophecies, many even reaping as has been prophesied, unless and until they enter into co-operation to meet the need of the hour.

Jesus Christ said, "Many false prophets shall arise, and shall lead many astray." Prophets are within every man as well as without, and it depends on what one has one's gaze fixed upon whether the prophet is true or false. If a person's mind is centered on the predictions of coming evil, if the person believes in these, fears them, plants them in the consciousness, and helps to plant them as realities in the race consciousness, he is listening to false prophets and he will be led astray into unhappy manifestations. Having put no oil of joy in his lamp, having not trimmed it in faith and made it ready to light him into the kingdom of Christ, he cannot expect to find the hidden way and pass over the threshold into the new age.

■ ■ IF WE INSTEAD center our mind on the Christ indwelling, He becomes our prophet, and He assures us, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"; and again, "In the world ye have tribulation: but be of good cheer; I have overcome the world." And as Jesus spoke of this time of false prophets (of the error that is within us), so does the Christ say to us today, "He that endureth to the end, the same shall be saved." Again He says, "Take ye heed, watch and pray: for ye know not when the time is." We are to heed our vision, thoughts, words, acts, see that they measure up to the Christ standard; we are to pray, to enter into our closet and close the door on the false prophets of our individual human mind as well as of the race mind, and praying to our Father who sees this secret

consecration to Him and His good, watch expectantly a wait on Him for its fulfillment.

In Revelation, which is a book of prophecy from b ginning to end, we find this statement: "Blessed is h that readeth, and they that hear the words of the prop ecy, and keep the things that are written therein; for th time is at hand." In the holy of holies within us is "Book of Books," and blessed are we if we come to kno the things written and prophesied therein. There is to a true prophet within us, namely the faculty that discern spiritual things and that, when we are receptive, interpre them and gives utterance to the hidden truths that we nee to know to become overcomers.

■ ■ WHENEVER WE become still enough to listen deep ly we shall begin to feel the prophet faculty stirring, and as we keep the high watch with our ear attuned to the things of Spirit, we shall begin to hear this prophet speak ing to us, and as we listen often enough and long enough with willingness in our heart and consecrate ourselves to obedience to any message that is given, we shall find that that which we need to know to find our way into the kingdom is being revealed to us.

Then we shall know what is meant by the words "Ye need not that any one teach you," for we shall be taught of God through His prophet, who is Christ indwelling. This is seership that can be attained by any one who is willing to pay the price, which price consists in seeking first His kingdom and His righteousness, looking ever unto Him until his mind becomes one with God-Mind and we see as God sees and know as He knows. This will annul any error prophecy, will dissolve destructive thoughts and forces, and will bring into manifestation an answer to the millions of prayers of "Thy kingdom come . . . as in heaven, so on earth," which kingdom is the new age.

Are you willing to co-operate wholeheartedly in this

work of the annulment of evil prophecies? Are you alert enough to watch and to think on "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," thus establishing a consciousness that in itself is of a nature to annul all things the opposite of these?

■ ■ LET US CO-OPERATE wherever groups gather, wherever we enter the closet to pray, and let us hold together the high watch that we may be saviors of our own world and share in the saving of the race. We know there is no time or place in Spirit, so wherever we are, whenever we take five, ten, thirty, or more minutes to join ourselves with the Giver, the Knower, the Doer, let us know then that we are one in Spirit and that when we are thus together He is in our midst, reiterating His promise that where two agree that which we seek shall be done for us by our Father who is in heaven.

Let us in concentration and meditation, even in steady expectancy of the precipitation of good only, together realize the following statements of Truth:

There is but one Presence and one Power in this world, God, the good omnipotent. In this world is peace and joy and love, filling the hearts of all men and manifest as good everywhere.

There is but one Presence and one Power in this place where I am, God, the good omnipresent. In this place is peace and joy and love, and only good can become manifest here.

There is but one Presence and one Power in my life, God, the good omniscient. In my heart is peace and joy and love, manifest in my life as God's good.

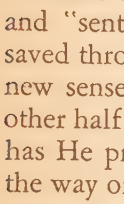
Now abideth faith, hope, love, these three; and the greatest of these is love.—PAUL

INEXHAUSTIBLE SUBSTAN

THE MIRACULOUS PROVISION

The good is miraculously provided every one of God's sons . . . The div provision does not necessitate hard tedious methods, but it does call for co pleteness: wholeheartedness of desire, f submergence of the personal self in t Christ self, entire consecration to the G oneness.

BY GENEVIEVE COURTNEY MAURE



THAT ANY BEING less than a god should be pr vided for as God has provided for us, His chi dren, seems amazingly wonderful. When w reach the realization that we have free acce to the one omnipresent substance that contains all th good that we can possibly desire, we are filled with such joyous welling-up of true gratitude for the trust repose in us that we turn within for the wisdom to know how t draw forth from this universal substance the things tha better and uplift us. As unfoldment reveals to us that "Go so loved the world, that he gave his only begotten Son," and "sent . . . the Son . . . that the world should be saved through him," we comprehend with joy, love, and a new sense of wonder-working power that herein lies the other half of God's miraculous provision for us. Not only has He provided the substance but He has also provided the way or method or means, and through the indwelling-ness of the divine Christ, He has made it ever immediate, ever resident within us. Therefore wherever we are or under whatever circumstances we find ourselves, the God

ıbstance may be released in us through our consciousness f the Christ in us. We rejoice and give thanks that hrough this forethought of the Father we have also the ıeans of attaining the stature of the Christ.

Complete good for us, finished just in proportion as ve approach to the Christ vision, and an easy, perfect nethod for its releasement—what could be more wonder- nspiring than this?

When our desire to bring forth our good through the union of the God idea in man and the God idea in substance becomes predominant in us and this desire is sustained with faith and works, we experience not only the perfect fulfillment of that desire but, what is more, we discover as an added, greater blessing that this fulfillment is accompanied by conscious knowledge of the God principle involved in its perfect consummation. So thereafter we know and know that we know how to use the God substance in the demonstration of good.

■ ■ NOTHING IN ALL the universe is more enjoyable, more romantic, or more adventurous than dealing with the great God principle in conscious knowledge. To experience through actual firsthand use the joy that comes through knowing how to attain the good that we have been seeking is to be released literally and entirely into a new realm full of glorious promises, every one of which can be fulfilled. If conditions confront us that do not give happiness, we rejoice truly from the heart that we have within us knowledge of the way to release and unfold good in the very midst of the adverse.

A woman who was afflicted with an inward-growing goiter had wrestled for years for even breath to breathe while resting. She had been told by doctors that surgery would end her life. Work had become impossible for ner. Imagine the joy that was hers when she actually realized that she was a true child of God and because of this relationship also an heir to any quality or quantity

of God's good that she desired to claim. Through consciousness of the Christ ever dwelling within he all completeness and perfection, she began to vision Christ with infinite wisdom selecting out of the unive God substance every element that would restore her b and its functions to perfect order. She saw herself fi with the white substance of Spirit, saw the Christ in pouring a steady stream of healing rays through e part of her body, saw the body not only immersed in light but also radiating it.

The first night that she could breathe without chok and gasping marked an epoch of inexpressible joy. W what boldness and courage she continued to press claim of limitless good! She had made her demand perfect health upon the God substance, and through integrity of the Christ she would never stop until she h it. On, on she pressed until victory was indeed he no, not hers but the Christ's!

■ ■ A PART OF THE divine provision for us that is oft overlooked is the "hidden-desire" element. The dep and intensity of our real desire determines to a large e tent what we shall draw forth from the God substan We must desire the good with our whole being.

The story is told of a young man who desired ill mination of Spirit and who claimed that it was his whol his real desire. Growing impatient, he approached h teacher to ask the reason for the delay in the fulfillment his desire. His teacher said, "Come with me," and le him to the river's edge, where he bade him lie down. A the student did so, the teacher immersed his head com pletely under the water and in spite of the youth's strug gles to free himself continued to hold his head there Finally the teacher released him. "Now, my son," he tol him, "when you desire enlightenment as greatly as yo desired air just now, you will have it."

The divine provision does not necessitate hard o

dious methods, but it does call for completeness: wholeheartedness of desire, full submergence of the personal self in the Christ self, entire consecration to the God oneness.

■ ■ A TRUTH LEADER often told her little friends a story known to them as "The Land of the Heart's Desire." Many tellings made it a "story game" of infinite variations. In the story the children get as close as they possibly can to a fine, brave man, who knows all things and who is able to do everything that they tell him to do. This wonderful friend will do anything for any of them, provided they stay very, very close to him, so close that they can feel him all the time. So by whatever means their fancy may fashion, by kiddy car or airplane, by train or bicycle, they go to this marvelous place where every good and true wish is instantly granted.

The teacher had told this story to a little boy who later developed tuberculosis of the bone. He kept insisting to his mother that he wanted to go to the "Land of Heart's Desire" and get well, but he could not get all the way there, and would she please send for this woman who knew all about it. The mother, thinking it was merely a childish fancy, nevertheless motherlike heeded the child's plea and sent for the Truth teacher.

Before they set out upon their imaginary journey, the teacher said to him, "Now, Bobby, can you guess who this fine, brave man is that we must always have along with us and must stay with all the time? The one who gives us every true wish?" The child knew practically nothing about the Christ, so the teacher told him of Christ's wholeness, soundness, and perfection, declaring that wherever He was there could be only these perfect expressions of Himself, also that whatever one asked of Him would be granted instantly. "Are you very close to Christ now, Bobby?" the teacher asked.

"Close to Him? Gee, yes!" the eager child c
"I'm clean inside of Him!"

"Then, what are you going to say to this brave
boy who has gone straight into the Land of Heart's
sire and wants his leg well?"

"Listen, I'm not sayin' anything, I'm *tellin'*
'What's eatin' you? You *are* well now. I am al
with you, so you got to *stay well.'* "

And from that moment of whole-souled realizat
Bobby was well, though it took some time to convince
relatives around him that God's perfect work had
done. What delight remains in the heart of the t
Bobby and the teacher, because they were fellow trave
that day into the healing presence of the Christ!

■ ■ THE GOOD IS miraculously provided for every
of God's sons. It matters not whether the indivi
be child or grown, saint or sinner, the one thing tha
needed is to use this everywhere evenly present s
stance of God. How marvelous, yet always how sensi
to mold the God substance through the power of
Christ into its true pattern of perfect good!

The joyous wonder that always accompanies a dem
stration of good as it comes in more unexpected ways a
in much fuller measure than we could humanly anticip
may be illustrated by a case familiar to the writer.

A man had two dominant desires. One was to ma
fest greater supply in a joyous, free-flowing way, and t
other was to teach the truth of healing as he had demo
strated it in his own life. The thought of combining t
two desires did not enter his mind. In the small tov
where he was living he tried to start a Unity class, but
one except himself and another member of his family wh
knew Truth attended it. In fact, it seemed as if no o
in that place was at all awake to the message of Tru
or even desirous of becoming awakened to it, so the id
of a class as a means of teaching was abandoned.

However his desire to make Truth known was still demanding an outlet, so he began to set down in writing some of the wonderful instances of God's healing power that he knew of personally, presenting them entertainingly in story form. Having finished his first story, he mailed it to a publisher of metaphysical literature. Much to his delight, he received a letter of acceptance, and exceedingly to his surprise he found a check inclosed in payment. He has told me that the letter came just as he was starting on a forty-mile drive one ten-below-zero night and that the joy kindled in him through the blessed fulfillment of his desire to teach Truth to a world-wide group warmed him as thoroughly as if an inner fire had been burning in him, so that he was not even aware that it was cold. The avenue of expression thus opened up to him has since proved to be a most delightful, satisfying channel of supply.

■ ■ INDEED EACH person is the channel for his own particular variety and form of free-flowing good. As for God's unlimited substance, the supply of whatever he truly desires with his whole being is exactly where he is, it is exactly what he wants. It is there to be released and revealed through him in God's own perfect way.

When we leave the demonstration to the Christ indwelling, we behold it achieved with such vital freshness, such pure perfection, and such wondrous wholeness that the invisible God substance and the substance expressed in visible form are alike invested with a shining newness and a wonder that seems miraculous. But we know that it is only another fulfillment of the divine provision that God has made for each one of us.

Indwelling Christ, establish in me the full awareness of the miraculous provision that You have made for me, Your perfect child.

EDITOR'S NOTE—This is the fourth of ten articles by Genevieve Courtney Maurer. The fifth will appear in September UNITY.

A CHALLENGE TO MOTHERS

It is a mother's task above all else to prepare her children to meet life on its highest terms, with utmost courage, and with a dauntless spirit . . . Beyond our petty material plane lies the realm of pure spirituality, which a child usually first visions through his mother's eyes.

BY ANNE PEREZ-GUERRA

IF I WERE TO NAME the quality most necessary to perfect mothering, I should say serenity. By serenity I do not mean a wishy-washy indifference to all the caprices of childhood, for serenity denotes presence of mind in a superlative degree. It presupposes intelligence and a sublime faith in ultimate perfection.

Yet of all the qualifications for motherhood serenity is the most difficult to achieve completely. All worthy characteristics have some drawback. It is difficult, I admit, to preserve perfect equanimity when the baby, who has only recently learned to stagger about upright, suddenly learns to turn knobs and open and close doors. Having learned to turn a knob and open and close the door, he mounts his little stool and proceeds to open and close the door a thousand and one times without stopping. When he has finished this exercise, if you have managed to endure it to the finish, both of you can be certain that he has mastered the feat perfectly.

Countless times each day any mother of a family of children, even the mother of one child, encounters situations that can blast her composure if she will let them.

Most of the time we take the apparently easier method of silencing the child with irritable, angry words, a direct scolding, or in extreme cases some more concrete form of punishment.

Whether you believe it or not, the child who knows that his mother is a good sport and a square shooter will cease attempting to take advantage of what he thinks is her good nature just as soon as he is old enough to appreciate this fact. Though he may never form this impression in words, he learns sooner or later that behind that calm exterior, that unruffled tranquillity, lie character, purposefulness, and strength to meet anything.

If we cannot control our own emotions from the pinnacle of reasoning adulthood, how can we expect the child, who is without a background on which to project the experiences of life, without a philosophical outlook, to meet the baffling and distressing problems that confront him?

■ ■ IT IS A MOTHER'S privilege to believe that each offshoot of her own being is destined to greatness. Whether this leads to fame and fortune or to the possession of a divine beauty of soul and a breadth of understanding acquired by few men, it is she who plants the rock, the foundation stone upon which it is built.

She does not do this by means of lengthy sermons. A sermon to a child is a harangue, obscure and annoying. She does it by example, and by imparting in favorable moments, whenever the occasion offers, a few comprehensible pearls of wisdom. But unless she is herself wise, calm of soul, and strong of purpose, her words are lost, like seed upon bare rock.

You cannot rant for fifteen minutes about some insignificant trifle and then expect a child to believe that there is any virtue in silence. You cannot tell him then that

"He that is slow to anger is better than the mighty,
And he that ruleth his spirit, than he that taketh a city."

He would not understand. He would think in his heart if he did not say it aloud that, being grown up, you were privileged to indulge your temper when and how you pleased and that some day he too would be grown up and be permitted to do likewise. Many a man beats his own children because his father beat him. Many a man belittles his wife and family and drives them to bewildered despair with his childish rages and tantrums because it is the only way he can show his power. His children may envy him. They do not see the psychological background of his behavior. To them he appears to be the cock of the walk, but eventually they learn that he is not even the ruler of his own soul, but a poor weakling, a pitiable prey to all the disturbing forces in his environment.

■ ■ IT IS A MOTHER'S task above all else to prepare her children to meet life on its highest terms, with utmost courage, and with a dauntless spirit. Teach them in childhood to ignore the little irritations and later the bigger ones will be easy to meet. Teach them to meet difficulties squarely and surely instead of avoiding them; thus they will learn that each obstacle surmounted and conquered is just one more grand step toward success in everything.

The ten-year-old that I know best once had a very disagreeable message to deliver to her teacher. A book borrowed from the school library she had inadvertently left where the baby had reached it and laid destructive hands upon it. It was her mission to confess this to her teacher and make whatever amends were necessary. Visualizing her as quailing before this prospective obligation and feeling it my duty to spare her what I could, I said, "Shall I write a note explaining it for you?" Though I could guess what a multitude of sensations and conjectures were rife under that calmness, she turned to me calmly and replied, "No, don't write a note. I want to see how strong I am." And picking up the tattered remnants of the

volume, she departed. I think I might be pardoned a tear or two of pride in that moment. My throat filled and I mumbled a little prayer that she might always go forth upon any difficult mission eager to see how strong she was. I know that she will.

■ ■ PERHAPS CHILDREN do not often show their appreciation of a mother's training outwardly. Often the restrictions, the denials imposed upon children do not seem justifiable to young minds, and explanations seldom help.

One of the finest tributes I ever heard was from a child of eight to her mother. The little girl asked permission to do something, and the permission was denied. Her face clouded. But the clouds drifted away while her mother explained why she had not granted the request. The child saw the reason behind the denial, and she knew that her mother was fair, that the negative answer had not been hastily given. It was one of those moments of which life holds so few. She threw her arms about her mother and said, "I'm going to keep a journal, Mother, and write in it all about the way you bring us up, so that when I grow up and have children, I can remember."

I do not know whether she ever began the journal. In all probability she never did, nor in all probability will she ever forget her mother's methods of training.

A misunderstood child is a tragedy. A misunderstood mother is a tragedy also. It is up to the mother herself to see that she is not misunderstood. A child is not an imbecile. His mind is perfect as far as it has developed. But his mind and his soul must expand in the long years required for the process of growing up. If the mother's own spiritual self has not fully flowered in maturity, this reacts as a handicap upon her children. If she herself has not a beautiful outlook on life, she cannot impart a beautiful outlook on life to her children. And if she cannot, she is cheating them.

■ ■ We may be forgiven in our eternal reaching for perfection, and by perfection I do not mean perfection in household decoration or in acquisitiveness in general. As we travel down the years these things come to mean less and less. Beyond our petty material plane lies the realm of pure spirituality, which a child usually first visions through his mother's eyes. It is her privilege to endow him with a beautiful outlook, with kindliness, gentleness, and an open challenging mind that he may climb high and carry with him always the spirit of her teachings. He can then go forth knowing that there will be obstacles in his path, but they will not frighten him and he will not turn back. He will meet them squarely, with strength and purpose, to find that they lose their formidableness the moment he attacks them. Real failure is in never having tried.

He will not look ahead and, seeing the way strewn with rocks and thorns, seek the smooth grassy road that is worn to commonplace, uninteresting dust. He will not be bound by stupidity. He will be a challenge to life.

He will plunge forward filled with his own deep inward power, unafraid of the rocks and thorns. They cannot hurt him. Nothing can hurt him except faltering in his own high purpose to reach his own high goal.

He will not hold contempt for the weaker ones—pity, perhaps, but not contempt—and he will learn that the more responsibilities he can carry the more will his character and his power expand in unselfishness and service. And alas, perhaps he will also learn that the end of the road is never quite in view. There is always one more turn, one more hill. But he will press on undeterred, higher, higher, past the stragglers and the faint-hearted, his own heart filled with hope and freedom, his own soul bright with the high flame of idealism.

His is the path to spiritual perfection, and his emergence on the yonder side of each struggle along the way is the criterion of his ability to travel ever forward.

TRUTH AND YOU

Don't be discouraged. Don't despair. God is with you. He has not withdrawn His hand from your affairs . . . You are standing in the presence of the Great Physician, who heals the sick . . . Once you attain Truth your life will be illumined by His richest blessings.

BY ARTHUR E. MANNING

AS A NORMAL PERSON, you are seeking the more abundant life, reaching out after that which the Father intends for you—peace, power, and plenty. It is a natural quest, one that has motivated human effort from the moment when God gave man "dominion" over all things. In your quest of peace, power, and plenty, you are thus merely expressing the same desires that actuated the first human mind in its attempt to exercise its dominion.

But because that first human mind attempted to have its own willful way and set itself in opposition to God's laws, it severed its unity with Divine Mind and became bewildered in a maze of error and confusion. The Truth-lighted way leading to dominion over all things became lost, and man's chief concern from then on has been to rediscover the Truth-lighted way.

It is your chief concern, your ruling motive. All your efforts center around it. In thought and in action you are giving your best to the endeavor. I sincerely hope that you are being successful; that you are drawing on your divine inheritance and having dominion over all things. If you are exercising your natural dominion and truly demonstrating the indwelling presence that gives you that dominion, you have rediscovered the Truth-lighted way; you have

gained the more abundant life and claimed your divine inheritance.

On the other hand, if you are still groping through the darkness of error and confusion that comes to you as a legacy from the first human mind, don't be discouraged. Don't despair. God is with you. He has not withdrawn His hand from your affairs. The Father still loves you, still cares for you, and He wants you to possess all that He has provided for His children. He wants you to have the dominion that He promised the first man, the dominion He promises to all.

Every since the first human mind set itself in opposition to Him and severed its unity with Divine Mind, God has continuously sought to aid men in their rediscovery of the Truth-lighted way—His way. Through promises, through demonstrations, through Himself, He has been constantly showing men how the Truth-lighted way can be rediscovered and error and confusion erased from the human mind. "And I will bring the blind by a way that they know not; in paths that they know not I will lead them; I will make darkness light before them, and crooked places straight. These things will I do, and I will not forsake them."

■ ■ THERE YOU HAVE the assurance that He has not withdrawn His hand from your affairs. There you have His word that He still loves you, and there you have His promise that He will lead you from darkness (error) into light (Truth). But before the promise can be fulfilled in your life, before you can experience the light, you must unify your mind with Divine Mind. It is from the latter that Truth and "dominion" come; and being mind, it is the source of mental law—divine law.

Your first effort, then, toward the fulfillment of the promise in your life and affairs must come from an active realization that your mental attitude alone can bring the fulfillment, that a true, perfect mental

attitude arises from unity with the Father. It has no other source, and unity with God can naturally mean but one thing: committing your ways unto Him, trusting your affairs—all things—to Him, knowing that He will bring all good to you. Once you do it, you have unified your mind with Divine Mind; you have attained the true, perfect mental attitude that brings the fulfillment of the promise.

Through his attainment of the true, perfect mental attitude, Solomon experienced the fulfillment of the promise in his life and gained "dominion." He acquired a knowledge of the mental laws. Learning how to apply them to his affairs, he became wise, and with his wisdom he gained "understanding," and from the depths of his understanding he gives us this: "Commit thy works unto Jehovah, and thy purposes shall be established."

■ ■ "THY PURPOSES shall be established"—unified with Divine Mind, with Truth. Surely there is assurance and inspiration in that. Why then should you be discouraged if you have not succeeded in rediscovering the Truth-lighted way? You shouldn't be discouraged. But the assurance doesn't stop there. Far from it. There is a still greater thought, a far greater truth, associated with it. It is a truth that unifies you with the Christ mind, which in Jesus demonstrated the mental laws as no other mind has ever demonstrated them.

"They that are whole have no need of a physician, but they that are sick. But go ye and learn what *this* meaneth." It was Jesus' answer to the Pharisees when they asked His disciples why the Master ate with publicans and sinners; and the indwelling Christ is saying the same thing to you, to all, this very moment. It is the injunction to us to seek Truth, to "learn what *this* meaneth," to get an understanding of the spiritual laws that He taught and demonstrated, the laws that unify us with Divine Mind. It is the command to us to harmonize with the Christ

mind, which through Jesus said, "For I came not to ca the righteous, but sinners."

"They that are whole have no need of a physician, bu they that are sick. But go ye and learn what *this* meat eth." Must you go and learn? Surely you understan it this very moment, as you read it. It is the indwellin Christ speaking directly to you, aiming to arouse you t a quickening sense of your inherent ability to grasp Trut and apply it to your life and affairs. It is the Father's in vitation to you to stretch forth your hand and receive you divine inheritance.

■ ■ "For I came not to call the righteous, but sin ners." Again it is the indwelling Christ speaking to you declaring the purpose of His work among men, summa rizing His ministry, and proclaiming His gospel. The mo ment you accept Him and His teachings in faith yo identify yourself with Him. You are seeing Him a though He stood before you in the flesh, even as He stand before you in Spirit: and "he that hath seen me hath see the Father."

You are standing in the presence of the Great Phys cian, who heals the sick (the ignorant), and He says th to you: "I am the way, and the truth, and the life: n man cometh unto the Father, but by me." And since it the Father who endowed man with dominion over a things, you must accept the laws that Jesus taught an demonstrated. You must accept Him for His very se and turn to the Christ mind within you for the light t guide you into the pathway of Truth.

It is the only way whereby you can rediscover th Truth-lighted way. You can exercise your dominion on by gaining your divine inheritance of peace, power, an plenty. It is the only way through which your though can be "established," the true, perfect mental attitude a tained that assures you of the fulfillment of God's pron ise in your life. Unification with Divine Mind can com

by no other process and it contains your only assurance of rediscovering the Truth-lighted way.

■ ■ ONCE YOU SUCCEED in effecting the unification with Divine Mind, you will immediately begin to enjoy a clearer meaning of the spiritual laws. Truth will burst in upon you. Inspiration will flood every cell of your body. Wisdom and "understanding" will release unsuspected resources. Your feet will be upon the Truth-lighted way. The Father's promise of dominion over all the earth will begin to be manifest in your affairs. You will be led into paths you "know not," and the more abundant life you have been seeking will be yours through the establishing of your thoughts.

But a word of warning. Do not think that the full richness of the abundant life will come instantaneously. It won't. The Father is never hurried, and nothing from His exhaustless store will come to you until you are fully ready to receive it. To be sure, you will be transformed through the renewal of your mind, through the establishing of your thoughts, and all good will begin to flow to you. But it will be regulated by growth. It is the law. All life is growth; and in the unfoldment of the abundant life, we see the law operating in its highest form. It is God manifesting His great love for us.

Surely He could easily have all things manifested in their finished state. He need not set out seedlings and wait for fruit to come to ripeness. He could stir our sense of beauty with the full-blown rose just as easily as He could create the seed that develops into the rose. But were He to do so, the rose would lose much of its beauty for us. It would become commonplace through familiarity. We should be deprived of the wonderful spectacle of nature at work, the spectacle that reveals God as manifest in the operation of His laws.

■ ■ NO, GOD DOES NOT show His creations in their finished state. He functions in terms of growth, orderly

growth, naturalness. He forces nothing on us, gives u nothing until we are fully ready to receive it, able to ap preciate it. And since man is more ready to appreciate tha which grows in him from small beginnings than tha which is presented to him fully grown, God in His lov allows the things He intends for us to grow up slowl within us. As they slowly unfold within us, we becom more appreciative of them. We grow into a better, true understanding of God, His purpose, and His love.

So you must not expect immediate attainment of th full richness of the more abundant life. But the momen you begin to order your thoughts you are planting th seeds of that richness, and through your own growth th richness will unfold and blossom into attainment. Do minion, peace, power, and plenty will follow, and th crooked places will be made straight.

Daily you will experience a clearer understanding o God's laws. Some of them you will not understand a first and you must be careful how you use your knowledg of those you do understand. The whole structure of you growth toward attainment rests upon your mental attitude If you understand even one law, you must accept them al as being demonstrable. Otherwise you will never experi ence true growth and gain your dominion.

■ ■ How can you expect to grow if you accep one law because you understand it and disregard all o any of the others simply because they are not clear to you Should you do that, you would be illustrating Jesus words: "No man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made." Thus you see that your growth, your attainment, is governed solely by your mental attitude, by your acceptance of all the law that Jesus taught and demonstrated. And in order to es tablish your thoughts, you must commit your "works unto the Lord."

That naturally means for you to accept Him in faith, to unify yourself with Him, to know Him as the loving Father who intends nothing but good for His children. It means for you to draw into closer communion with the indwelling Christ. It means that you must constantly center your thoughts on Divine Mind, the Father within, who is constantly trying to aid His children in their rediscovery of the Truth-lighted way, which is His way.

Mental attitude born of faith in God's eternal love and goodness! It is the first step in your quest of Truth and dominion: and "according to your faith be it done unto you." The Truth you are seeking is merely another name for faith rewarded; it is the force that releases your exhaustless resources. It is the revelation of the Father within; it is the fruition of all that He intends for you. Once you attain Truth your life will be illumined by His richest blessings.

■ ■ NEW THOUGHTS, truer thoughts, will inspire you. Your affairs will be adjusted in accordance with His will. Light will dispel darkness, and He will lead you in paths you have never known. Peace, power, and plenty will gravitate to you as naturally as daylight follows darkness, and you will have dominion over all things. Nothing from His exhaustless store will be withheld from you. Supply, increasing abundance, will flow to you unceasingly; and His promise "These things will I do, and I will not forsake them" will be fulfilled in your life in spirit and to the letter.

It is as easy for the successful man to be successful as it is for the unlucky man to be a failure. Each sits in his own center of thought and must express what he is. The transition from failure to success is but a change in the quality of thoughts.—SCIENTIFIC CHRISTIAN TRAINING

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. We believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, and is used by permission.

Lesson 5
Aug. 4, 1935

UNITY SUBJECT—*Making Conscious Union with Truth.*

+ + INTERNATIONAL SUBJECT—*Josiah, a Religious Reformer.*—II Kings 23:1-5, 21-23.

The following texts may be studied in connection with this lesson: II Kings 22:1-20; 23:6-20, 24-30.

1. And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2. And the king went up to the house of Jehovah, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of Jehovah.

3. And the king stood by the pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all *his* heart, and all *his* soul, to confirm the words of this covenant that were written in this book: and all the people stood to the covenant.

4. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the threshold, to bring forth out of the temple of Jehovah all the vessels that were made for Baal, and for the Asherah, and for all the host of heaven, and he burned them without Jerusalem in the fields of the Kidron, and carried the ashes of them unto Beth-el.

5. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

21. And the king commanded all the people, saying, Keep the passover unto Jehovah your God, as it is written in this book of the covenant.

22. Surely there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23. But in the eighteenth year of king Josiah was this passover kept to Jehovah in Jerusalem.

GOLDEN TEXT—*Thou shalt worship the Lord thy God, and him only shalt thou serve.*—Matt. 4:10.

SILENT PRAYER—*In mind, body, and affairs I unite my consciousness with the hidden source of Truth within me.*

In this lesson the name Josiah ("whom Jehovah supports") represents man's will to be true to his highest conception of Truth. Josiah was king of Judah, which indicates that the desire to be true is the dominant factor in man, and that through its exercise he comes into self-dominion and mastery. "The throne is established by righteousness."

In trying to replace seeming with being man fills his mind with thoughts of praise and enters into a consciousness of peace (gathers unto him all the elders of Judah and Jerusalem). Reverence and trustfulness make the work of regeneration easier for him. As the king "went up to the house of Jehovah," so man enters the regenerate life by consciously willing to make his mind, body, and circumstances one with the divine. In this undertaking he uses all his forces ("all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great"). No thought is too insignificant to be brought into line with the urge toward righteousness.

In lifting himself to consciousness of the divine, man must test all his thoughts and faculties by the standards of righteousness, peace, and joy, for it is through these

avenues that he realizes the divine. The memories of th past are stored in the subjective consciousness. Man ca ries in his mind and body all the results of the though and acts of the whole race. To realize Divine Mind i oneself and dethrone the race mind, one re-educate one's thought processes in the light of the Christ ideal that one desires to attain ("and he read in their ears a the words of the book of the covenant which was foun in the house of Jehovah").

The one who purposes so to obey the divine law a to bring both mind and body under its control may seem to be undertaking a task too great for his powers. However, he can succeed if his will to do so is supported by God consciousness. In making his covenant "the king stood by the pillar." A pillar supports something greater than itself, and Josiah (the will to do right) stands by the universal law of righteousness. The enlightened wil is the ruling faculty in consciousness, and it strengthens our resolve to keep the law. The king "made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all *his* heart, and all *his* soul, and to confirm the words of this covenant that were written in this book."

The commandments of Jehovah enjoin purity of thought, word, and action upon man, and as he maintains this high standard he realizes oneness with the divine unmixed with any conscious taint of what is untrue or low. The testimonies of Jehovah are the sure proof of His presence and participation in man's efforts. Right thinking and living, as practiced daily by man, form these testimonies. The statutes of Jehovah are the principles of right on which life rests. All these we must keep with our whole heart and soul if we would unite our life with God.

All our thought people must unite in the keeping of

the law, as "the people stood to the covenant" at the direction of Josiah the king. Unification of this wholesale nature requires the denial of old thought habits as well as dissolution of the structures that they have built into mind and body. Hilkiah the priest ("my portion is Jehovah") represents complete consecration to the work of denial and subsequent upbuilding. Associated in mind with complete consecration are all the aspirations of our heart that fall short of perfection ("priests of the second order"), and the spiritualized senses ("keepers of the threshold") lend their strength to the task.

When we put all these forces of our being to work at denying we bring about a thorough cleansing of mind and body. We clear out of the subconscious mind and dispel (burn without Jerusalem) all our personal standards of good and evil ("all the vessels that were made for Baal, and for the Asherah, and for all the host of heaven"). Personal judgments, mistaken habits of diet, uncontrolled appetites, petty selfishness, stupidity, all are overcome "in the fields of the Kidron" ("turbid stream") or the current of confused thoughts that sometimes flow in upon us when we try to enter the silence. As we gain control of our thought processes and increase our understanding of spiritual law and spiritual power, we leave the fields of confusion for the higher and fairer state of conscious unity with God (Bethel).

The natural man esteems highly many things that the mind of Spirit sees as unreal. We must cease to follow materiality in its various disguises, as well as pride of intellect and the sensuous aspects of nature. The idolatrous priests represent all these, and the worshipers of Baal ("the sun, and the moon, and . . . the planets, and . . . all the host of heaven") typify our allegiance to the merely physical side of life and nature. We are to leave them all for the consciousness of the spiritual

law at the center of our being and make this law th mainspring of our daily life and thought. As we do th we learn the joy and peace of the Christ Spirit describe by Jesus when He said to His disciples, "Peace I leav with you; my peace I give unto you: not as the worl giveth, give I unto you." Thus we keep the Passove to Jehovah in Jerusalem.

QUESTIONS

1. What is the meaning of the name Josiah, and what doe the fact of his kingship signify?

2. Through what avenues does man realize God conscious ness?

3. Why are the commandments and the testimonies an the statutes of Jehovah all mentioned in the covenant made b Josiah to keep the book of the law?

4. Estimate the part that denial plays in man's work of mak ing conscious union with the mind of God.

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Lesson 6 Unity Subject—*Diet and Intelligence.*

Aug. 11, 1935 International Subject—*Daniel* (Temper

\+ + ance and Health).—Daniel 1:8-20.

The following text may be studied in connection with this lesson: Dan. 1:1-7, 21.

8. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.

11. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.

16. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

GOLDEN TEXT—*Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?*—I Cor. 6:19.

SILENT PRAYER—*I eat and drink to the glory of God and to the upbuilding of my body, which is His temple.*

The connection between the food that we eat and the thoughts we think is growing clearer to man than it was formerly. We may put into our stomachs that which steals away our brains. The mind exercises power over the body only when sense appetite is denied all dominion and authority over man, and the mind of Spirit is followed consistently. In matters of food and drink we should use spiritual judgment (elevate Daniel to power). The race mind holds spiritual judgment captive, and the judgment of the natural man keeps it in subjection to appetite. But

when we become conscious of the higher judgment, begins to develop even though we may force it to rema in a secondary role for a time. Eventually we find enlightening our will and intellect until we freely ar gladly accept its authority in all things.

"Man shall not live by bread alone," but in the reali of form he finds bread a necessity. He who would liv intelligently must therefore supply his body with food tha nourishes and builds him up physically.

He who is both wise and free takes only the food an drink that he knows are suited to him. When sense ap petite is allowed to usurp control, man is neither fre nor enlightened. Daniel had wisdom, but he was no free to choose. He gained his freedom to refuse th dainties appointed for him only through the exercise o tact, diplomacy, and persuasion. Those who are confuse by the dominion of sense thought (Babylonians) con sider a vegetarian diet inadequate to maintain man in ful health and vigor.

Highly seasoned foods suited to epicurean tastes ("th king's dainties") appeal to the sense appetite, but th clear, penetrating insight of Spirit leads man to purpos in his heart that he will not "defile himself" with stimu lants instead of wholesome food. Power to keep the law of health comes to him who treats the whole subject in impersonal fashion, taking as a guide his understanding of what is best for him and ignoring the claims of appetite to any voice in his decision. When he succeeds in reducing his choice of fare to a matter of principle, he sets himsel free from the tyranny of the personal will. From tha time forward he is able first to prove what is good fo him physically, mentally, and spiritually, and then hol consistently to that plan.

Spiritualization of the body idea is absolutely necessar to one who would reach high attainments. As the ap petite is the open door to the body consciousness, thos who wish to determine the consciousness in which the

are to abide must be faithful doorkeepers in the house of God (the body temple). In one sense what we eat and drink makes us what we are.

Daniel and his companions were no doubt typical Hebrews of the princely or noble class, and their faithfulness to the Jewish law in matters of food and drink had an important bearing on the progress they made in their training for attendance upon the king. "God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams," because they were in every way true to their understanding of the law of God. The other youths who were in training for personal attendance on the king and who had feasted upon the king's dainties, were as limited in mental expression as was the king who forgot his dream.

The body is the work of God, and Paul enjoined the Romans, "Overthrow not for meat's sake the work of God." We have a profusion of foods and drinks from which to choose what will satisfy hunger and thirst, and we are responsible for our own health, both bodily and mental. The elements that we require are all present in abundance. Our duty is to live simply and wisely in the physical realm, in order to make of the body an open channel through which the thoughts of the one Mind may pass to register a higher tide in our consciousness.

Physical health and mental vigor are not the result of magic or enchantment but are the sign of the divine law faithfully sought and followed. Pills and potions may act as mild stimulants of material faith, but they form no substitute for wisdom or understanding. Only through man's uplifting of his entire nature to the realm of spiritual wisdom does he find perfect wholeness.

QUESTIONS

1. Is there a limit to the influence the mind may have upon the body? If so, name it.

2. Does spiritual judgment confer freedom of choice in matters of diet?

3. Explain the method by which we determine the c sciousness in which we live permanently.

4. Are we responsible for our physical health and the deg of our intelligence?

5. How can we realize perfect wholeness in mind and bo

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UNITY SUBJECT—*Two Kinds of Servi*

Lesson 7
Aug. 18, 1935
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INTERNATIONAL SUBJECT—*Martha, Homemaker.*—Luke 10:38-42; Jo 11:17-28.

The following texts may be studied in connection wi this lesson: John 11:1-16, 29-44.

38. Now as they went on their way, he entered into a certa village: and a certain woman named Martha received him into h house.

39. And she had a sister called Mary, who also sat at t Lord's feet, and heard his word.

40. But Martha was cumbered about much serving; ar she came up to him, and said, Lord, dost thou not care th my sister did leave me to serve alone? bid her therefore th she help me.

41. But the Lord answered and said unto her, Marth Martha, thou art anxious and troubled about many things:

42. But one thing is needful: for Mary hath chosen th good part, which shall not be taken away from her.

17. So when Jesus came, he found that he had been in th tomb four days already.

18. Now Bethany was nigh unto Jerusalem, about fiftee furlongs off;

19. And many of the Jews had come to Martha and Mary to console them concerning their brother.

20. Martha therefore, when she heard that Jesus was com ing, went and met him: but Mary still sat in the house.

21. Martha therefore said unto Jesus, Lord, if thou hads been here, my brother had not died.

22. And even now I know that, whatsoever thou shalt ask o God, God will give thee.

23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise agai in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live;

26. And whosoever liveth and believeth on me shall never die. Believest thou this?

27. She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world.

28. And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee.

GOLDEN TEXT—*Jesus loved Martha, and her sister, and Lazarus.*—John 11:5.

SILENT PRAYER—*I serve God in the work of my hands and in the thoughts and meditations of my heart.*

Two phases of the soul's activity are represented in the lesson for today: the outer or executive service, which is concerned with appearances and the world of form, is represented by Martha; the inner service of thought and aspiration and trust by Mary. Both are necessary, but Jesus showed that the latter is more important than the former. In spiritual evolution the inner becomes the outer, the service that man conceives in his heart is performed by him in his everyday labors. "For the inmost in due time becomes the outmost, and our first thought is rendered back to us by the trumpets of the Last Judgment." In the sense man's scheme of life this order is reversed, and the outmost given first place, with the result that man finds life a series of frustrations and confusions.

Jesus loved both Martha and Mary. The soul is centered in love, and the inner spiritual teacher (Jesus) guides and instructs both phases of its activity, but finds the inner or Mary aspect especially receptive. Mary "sat at the Lord's feet, and heard his word"—perhaps on the roof of the house—whereas Martha, busying herself with many duties in the rooms below, heard nothing of the

Truth taught by the Master. Until we enter in some me ure into the Christ power and understanding, we can render intelligent, effectual service. Understanding spiritual Truth comes to us only as we give our attent to spiritual things. Attention or concentration is realiz most effectively in meditation and prayer, the silent co munion with God.

The natural man cultivates consciousness of extern or the race consciousness as a matter of course. He cupies his time and thought with what he wishes to complish and in so doing scatters his forces. Power to good work comes through repose of mind and soul, whi in turn is made possible by a thorough grasp of the u derlying principles of life. The Mary faculty of the so studies to fix in mind first principles. The Martha external faculty needs this understanding and would li to command it without taking the trouble to acquire it the only way in which it can be acquired, namely by di gent cultivation and study.

The inner spiritual teacher convinces us that we nee only one thing in order to make life a happy, successf experience. That one thing is understanding. As a eternal quality understanding connects us with the Infinit When we understand a thing clearly we cannot return a state of ignorance concerning it.

Bethany ("house of figs") is near Jerusalem (peace The result of proving our thoughts or desires is eith mental or physical. In either case it is the fruit of o concentrated thought. Jesus, in Bethany, realized the e fect of raising Lazarus, or quickening the sleeping yout ful energies of his subconscious mind. These energi are dormant in the beginning (Lazarus, when Jesus cam had been in the tomb four days), and the religious i stinct of the race mind, bound by custom and traditi (the Jews), comforts the soul (Martha and Mary) wi the assurance that the dormant state is inevitable, a

at no one need hope to know eternal life and youth in e physical body.

The soul, though it reacts to external influences, never-eless recognizes the power of the Christ Spirit to renew e. Martha went to meet Jesus as soon as she heard He as in the neighborhood of Bethany. Mary, the receptive ve of the soul, remains quiescent in times of testing still sits in the house). Love quickens in the soul the onviction that youthfulness (Lazarus) cannot be lost hile the I AM holds fast to the life idea. "Lord, if thou adst been here, my brother had not died."

The regenerated body is the rightful home of the soul, it before he can build the perfect body man must learn combine the qualities of love and understanding.

The resurrection of Lazarus is the lifting up of the hole man—spirit, soul, and body—into the Christ con-iousness. The I AM brings all the faculties into con-ormity to Divine Mind, and the result is the perfecting the instrument through which life expresses itself. he resurrection is not a process that is dependent on eath. It takes place here and now in all who make their fe conform to the law under which it becomes operative. Whosoever liveth and believeth on me shall never die."

Acceptance of the Christ power and the Christ life more than a mere form. One must have understanding the spiritual Truth that underlies one's statement of ith in the Christ. When she had affirmed her faith in e power of the I AM, Martha called Mary that she too ight hear and understand the words of the teacher. he power of the resurrection is the Christ, but without ceptivity of soul that power does not become operative. Then the soul is fully awake to the Christ understanding, enters into the love universal and witnesses the resurrec-on life in its fullness.

QUESTIONS

1. Name the two phases of soul activity represented in this sson.

2. How do we learn to render effectual service?

3. Is the one thing needful mentioned by Jesus the sam all persons, or was Jesus emphasizing the need of concentra the "one thing at a time" rule of successful service?

4. Describe the symbolism of Bethany and of Jesus' of resurrecting Lazarus there.

5. Give your understanding of the resurrection and what it includes.

★ ★ ★

Lesson 8
Aug. 25, 1935

UNITY SUBJECT—*Imagination in Ac Expression.*

+ + INTERNATIONAL SUBJECT—*Barnaba Consecrated Man of Means.*—Acts 4:36, 37; 11:19

The following texts may be studied in connection v this lesson: Acts 9:26-30; 12:25; 13:1—15:41; Gal. 2:

36. And Joseph, who by the apostles was surnamed Barn (which is, being interpreted, Son of exhortation), a Levit man of Cyprus by race,

37. Having a field, sold it, and brought the money laid it at the apostles' feet.

19. They therefore that were scattered abroad upon the tri lation that arose about Stephen travelled as far as Phœnicia, Cyprus, and Antioch, speaking the word to none save only Jews.

20. But there were some of them, men of Cyprus and Cyr who, when they were come to Antioch, spake unto the Gre also, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and a g number that believed turned unto the Lord.

22. And the report concerning them came to the ears the church which was in Jerusalem: and they sent forth nabas as far as Antioch:

23. Who, when he was come, and had seen the grace God, was glad; and he exhorted them all, that with purpos heart they would cleave unto the Lord:

24. For he was a good man, and full of the Holy Spirit of faith: and much people was added unto the Lord.

25. And he went forth to Tarsus to seek for Saul;

26. And when he had found him, he brought him unto
ntioch. And it came to pass, that even for a whole year they
ere gathered together with the church, and taught much people;
d that the disciples were called Christians first in Antioch.
27. Now in these days there came down prophets from Jeru-
lem unto Antioch.
28. And there stood up one of them named Agabus, and
gnified by the Spirit that there should be a great famine over
l the world: which came to pass in the days of Claudius.
29. And the disciples, every man according to his ability,
etermined to send relief unto the brethren that dwelt in Judæa:
30. Which also they did, sending it to the elders by the hand
f Barnabas and Saul.

GOLDEN TEXT—*He was a good man, and full of the Holy Spirit and of faith.*—Acts 11:24.

SILENT PRAYER—*Imagination and wisdom combined in my mind make possible to me the full expression of Truth.*

This is a lesson dealing with the power of imagination nder proper direction to achieve its aim. Joseph repre-ents the imagination in association with the word, Paul. The name Barnabas given to Joseph by the disciples ignifies, as stated in the text, "Son of exhortation." That e had persuasive power is evident from the Golden Text. His zeal is proved by his act of putting into effect a share-the-wealth" program that aroused no opposition r discord. Stirred to sympathy for those who were ex-eriencing lack, he shared with them his own wealth.

Napoleon said that "imagination rules the world," nd it is true that this faculty, when exercised in wisdom, lays a more important part in man's destiny than he ometimes realizes. The student who would like to elp others finds himself unable to make progress in his direction unless he has the gift of entering actively nto the interests of those he would help through sympa-hetic understanding. Imaginative sympathy makes his ask easy and assures his success.

Imagination molds the formless substance of r
We therefore find Barnabas mentioned in connection
the substance of Being. His tribe, the Levites, rec
and disbursed the offerings. He sold his land and
the proceeds at the apostles' feet. All these things
to substance.

As a native of Cyprus ("measure of corn, fairne
Barnabas typifies the honest, just, upright state of m
Bound up with this state are intellectual reasonings
Greeks), together with formulated theology (Antioch
he were on earth today, Barnabas might well be a scier
directing his imagination into fields of newly avail
truth and proving it practically useful in accordance
the unvarying laws of the universe. One can resurrec
tellectual reasonings from the dust and dryness of t
natural state, and make them alive by the infusion c
living faith in the one source as spiritual. Pract
Christianity and practical science may yet be shown
be closely allied and be made to serve man effectua
Religion and science are now divorced, except in r
cases, and the former is sometimes neglected to the de
ment of individual success and happiness. Satisfact
comes not through developing merely the religious nat
(speaking the word to none save only to Jews),
through shedding on the intellectual nature as well (
Greeks) the light of Truth.

Imagination has a work to do in connection w
formalism in religious matters. Barnabas was sent
Antioch to take charge of the work among the Gre
and others, and "he exhorted them all, that with purp
of heart they would cleave unto the Lord." Purpose
heart springs from constancy and faithfulness to the id
held before the inner vision. That ideal may have
do with others or with oneself. In either case very li
imagination is required to make one appreciate the va
of faithfulness to the Christ ideal. Barnabas "was a go

an, and full of the Holy Spirit and of faith." Imagi-
tion rightly used is a distinct good for man and not
e idling faculty of mind that it is esteemed by the race
ought, occupying itself with the unreal and fanciful.
hen the imaging power is used in faith, it is able to
crease the realization of thought substance. "Much
ople was added unto the Lord" under the exhortation
Barnabas.

In putting the Christ Spirit of life into formal theology
e must reckon with the intellectual thought conscious-
ss. Therefore Barnabas went forth to Tarsus ("flat,
oad surface") to seek for Saul, and together they taught
Antioch for a whole year. Our old ideas of God
d of our relation to Him must be dissolved and re-
rmed, if we are to make conscious union with the
pirit of truth in mind, soul, and body.

Intellectual reasonings that one accepts and acts upon
ust be illumined by spiritual understanding. Otherwise
ey cause a lessening of enthusiasm and the growth in
s place of a rationalism that destroys the zeal of the
ruth seeker. If he interests himself in the reasonableness
f Truth rather than its spiritual content, he loses sight
f the necessity of giving Truth full and complete ex-
ression in his life. This state leads to a famine or un-
uitful season in his experience when he no longer proves
is faith by his works. If he is an earnest student he
as foreseen some such outcome, for the prophetic power
f the awakened soul (Agabus) will not have failed
give him warning.

That the famine comes to pass during the reign of
laudius is entirely logical, for Claudius ("lame, broken")
pifies the lack of a workable understanding caused by
tire dependence upon the outer senses and the world of
pearances for light and guidance. Reliance on these
ops results in man's giving up all thought of religious
d spiritual things, so that the season of barrenness not

only includes his intellect but extends deep within inmost consciousness.

Relief from this kind of negative condition c through the activity of the leading spiritual thou in man (the disciples). When he unites feeling reason (soul and body) in the Christ Spirit, he rea substance sufficient to meet all his demands.

QUESTIONS

1. What faculty of mind makes service to others si and easy for man? How is this accomplished?
2. How is Barnabas connected in mind with the thoug substance?
3. Is imagination of any practical use to man?
4. Give the metaphysical import of the famine foretol Agabus.

God Is

God is life.
Every living thing
Is His own handiwork,
Part of His own self.
Each flower, each bird, each man
Is God expressed.

God is love.
Each kindly word or deed of ours
Is God revealed.
Though varied they, the loves we know
Are sparks from His great fire of love,
Revealing Him.

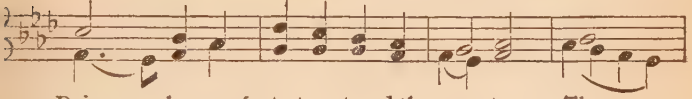
—*Genevieve Lawless*

THOU ART THE WAY

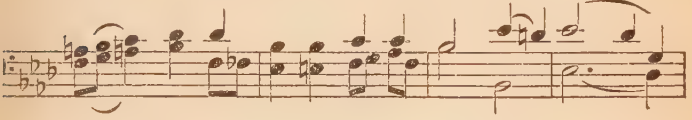
Words by
FRANCIS J. GABLE

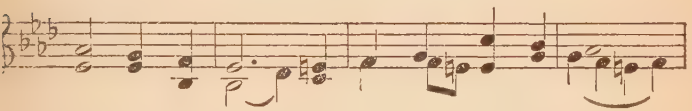
Music by
FRANGKISER

1. Thou art the way, The way my path should lead;
2. Thou art the truth, The truth of all I seek,
3. Thou art the life; Thy life my be - ing fills,

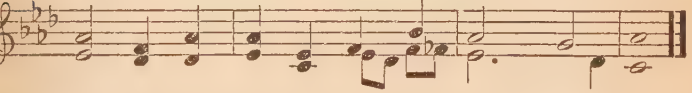


Dai - - ly my foot-steps tread the way to Thee.
Truth that re - veals my ev - 'ry hid - den need.
Life that en - dures when all has passed a - way;

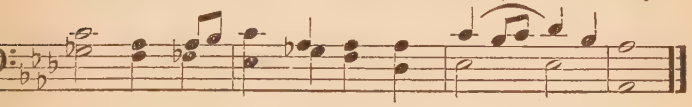




The way is mine, Thy lead - ing sure I heed;
Thou art the truth In ev - 'ry word I speak;
Thy life in me Each cell and fi - ber thrills:



O lov - ing Sav - ior, point the way to me.
Lord, let me show Thy Truth in word and deed.
Thou art the life, O Lord, the Truth, the way!



MEDITATION

By Larry Siegle

As the mountain rears its peak
Amid th' eternal snow surrounding,
As the sea cliff rises high
Above the breakers' ceaseless pounding,
So would I in meditation
Rise above this earthly sod
And view my petty troubles
From the vantage point of God.

For to change the soul's perspective
Is to change the inner mind:
And the soul in meditation
Drops the mortal thoughts that bind
The consciousness of Godlike power
Quiescent in the breast,
And looses reservoirs of strength
Before not even guessed.

ilent Unity

E STILL, AND KNOW THAT I AM GOD"

A CONSTANT STREAM OF LIGHT FLOWS INTO MY MIND BECAUSE I AM UNIFIED WITH THE FATHER OF LIGHT AND PERFECTION

The Society of Silent Unity, founded more than thirty-five rs ago, is the healing department of Unity School, ministering, hout seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having h in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those whom we minister. "Give, and it shall be given unto you; d measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated rkers who are devoting their lives to God's work for humanity. ey are proving daily that physical, financial, mental, and spir- l difficulties can be overcome by righteous prayer. Even ugh everything else may have failed, we shall pray *with* you, we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the her in secret in order that you may help yourself. Silent Unity praying always, and your co-operation in prayer is of mutual efit. Do not hesitate to write to us for help because your blem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.

CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

THE QUESTION is often asked why we mak declarations in the name of Jesus Christ. reason is that every declaration involving a com should be based upon some authority. The di erer of a new land takes possession of it in the and by the authority of his ruler or government man, declaring the power of the Spirit to heal, upon the ruler in the kingdom of Spirit, Jesus Ch

Man gives a name, that is character, to every that comes into his consciousness, and whateve conceives a thing to be, that it becomes to him. is written in Genesis: "Whatsoever the man ca every living creature, that was the name thereof

Jesus Christ taught and demonstrated that ma master of a kingdom far beyond the consciousne the natural man, but accessible to those who their mind to its laws and observe those law thought and act.

The official declarations of a representative country are recognized by that country as worth credence. Jesus Christ represented the kingdo the heavens, and we, His agents, take possessio that kingdom in His name and declare that we vested with authority to bring spiritual force bear that will restore man to his primal perfec

In the 3d chapter of Acts is recorded the healing . man lame from his birth, by Peter, who said, "In name of Jesus Christ of Nazareth, walk . . . and nediately his feet and ankle-bones received ngth. And leaping up, he stood, and began to k; and he entered with them into the temple, king, and leaping, and praising God."

When the people were greatly astonished at this velous healing and gathered around Peter and n, Peter explained, "Ye men of Israel, why mar- ye at this man? or why fasten ye your eyes upon as though by our own power or godliness we had de him to walk? . . . And by faith in his name hath name made this man strong."

Shakespeare says, "Good name in man and man . . . is the immediate jewel of their souls." even Shakespeare, with all his psychological in- nt, never realized how good a name could be, nor what heights of power it could lift one who ap- es the laws of Spirit in its use.

Those who have searched diligently to know God l His Son Jesus Christ, and have prayed for the nt of the Spirit, find that they possess a certain fidence and faith in the very name Jesus Christ l that the name draws to the one who voices it ative forces far beyond mental comprehension. nce we should have confidence in the promises of us that those who in faith use His name shall do

the marvelous wonders that He did and greater works of a spiritual character.

Read in the 16th chapter of Mark the sign real follower of Christ and see if you are ful them: "And these signs shall accompany ther believe: in my name shall they cast out demons shall speak with new tongues; they shall ta serpents, and if they drink any deadly thing, it in no wise hurt them; they shall lay hands o sick, and they shall recover."

HEALING THOUGHT

In the name and by the power and authority of Jesus Christ I am made every whit whole.

* * *

PROSPERITY THOUGHT

A stream of prosperity perpetually flows in and through me because I acknowledge Thee as the source of my good.

USE FROM AUGUST 20 TO SEPTEMBER 19

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rayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ NOT LONG AGO I wrote to you for prayers for my e cousin E——, who was threatened with total blind- ; in six months' time. I am happy to say that you may ontinue your prayers for her. She has improved to ı an extent that there is no longer any fear of blindness, she has been allowed to go back to school. I am very ıkful to God and deeply grateful for the help I re- ed from Unity. May He bless you in your work.—*L. , Baltimore, Md.*

■ YOU MAY DISCONTINUE prayers for my little niece ——. She had developed bronchitis with a high temper- re, and as she is subject to this we were very much med. I telephoned you Sunday night and used affirma- ıs that you had sent me on previous occasions, and I ıt to sleep with confidence. The next morning I found : H—— had slept well, her fever was gone, and her gh was much better. I am very grateful for your help. *I. F., Fayetteville, Ark.*

■ I AM HAPPY in your victorious faith and its mani- ations, which assured me of a perfect healing. My case been a most unusual one, and the physicians said there st have been some unseen power that restored me to lth. Words cannot express my deep gratitude and ıks for your wonderful, faithful, and loving kindness. side is entirely healed, and tests show that I am doing

splendidly. I thank you all for your wonderful p
—*Mrs. N. M., Chevy Chase, Md.*

■ ■ I CAN TRUTHFULLY say that I am healed.
I wrote to you for prayers I could not walk. Than
and Unity, I began to feel better and my muscles t
and I could stand on my feet the day after I mail
letter. Praise the Lord, and God bless you always.-
Topeka, Kans.

■ ■ I WROTE TO YOU some time ago for prayer
was suffering from rheumatism. I am very happy
you that I am well, without a pain or an ache, and
walk as well as I ever did. I am very thankful fo
prayers.—*N. R., Old Albuquerque, N. Mex.*

■ ■ THROUGH YOUR prayers I have had fine re
My throat is practically healed and the condition o
lungs is greatly improved. But what pleases me m
that I have made thoughts of peace and love and all
part of my very life, and now that I have made it a
I get more and more out of Truth. I thank and bles
fine people at Unity for the universal love you sh
every one in the world.—*G. N., Staten Island, N. Y*

■ ■ SOME TIME AGO I asked you for prayers fo
grandson D——. He had a deformed mouth and a
pediment in his speech. It is most wonderful to not
his defects have vanished entirely. His jaw is abso
perfect. Praise God! and thank and bless and pra
lent Unity in all ways and in all things.—*Mrs. I*
Seattle, Wash.

■ ■ IT IS IMPOSSIBLE for me to state how grateful
for your prayers and God's immediate help in my
illness. He had been ill for two weeks with pneu
with a temperature of 105. I telegraphed you at
That afternoon there was no rise in temperature
dropped to 100 degrees the following day. He imp

adily and is now almost entirely recovered. An X ray ›ws his lungs in perfect condition. I am very grateful God for restoring my boy's health. Thank you for your ıyers and help.—*Mrs. H. C., Englewood, N. J.*

FILLED WITH PLENTY

■ I WROTE YOU not long ago for your prayers to aid in securing a position. My heart overflows with love d thanks that our prayers have been answered. Two eks ago I secured work—a most congenial and happy sition—and I am deeply grateful for your help, given unselfishly. I know now that God is my help in every ed. I thank you for your wonderful help.—*A. W. D., ıttle, Wash.*

■ I WROTE TO YOU several weeks ago requesting you pray that I might get work. In less than forty-eight urs after you received my letter I was back at work d haven't missed a day. I cannot praise God enough, d I appreciate your gracious prayers that helped to bring ›ut this marvelous demonstration of God's care.—*C. A. Little Rock, Ark.*

■ I WANT TO thank you for your prayers for our ›sperity. The week after I wrote to you for help my sband found work and now has offers of two more jobs. m praying that he may be guided to the right place. We ınk you for your prayers.—*G. S., Carthage, Mo.*

■ WORDS CANNOT express my thanks for your kind p. My husband went back to work day before yester- ı at twice his old salary. Had you not sent the word of d's help, we should still be depressed and worried. I very grateful for your prayers for me and mine. God ss you all.—*Mrs. M. J. E., El Paso, Tex.*

■ SOME TIME AGO I wrote to you for prayers for ›sperity, and I am happy to report that a week ago I eived word that my application for a school had been

accepted by my home town commissioners, the po
paying twice the salary I am receiving here. I know
this was a direct answer to prayer, and I am very,
grateful to Silent Unity. May God bless you all. F
accept my sincere thanks.—*E. T. B., South Tweed*
N. B., Canada.

HE SHALL HAVE ABUNDANCE

■ ■ I HAVE FOUND much joy in my prosperity bank
I have been receiving a deep spiritual uplift from a
consciousness of prayer. I constantly bless Unity as
medium through which understanding has been bro
to me. May God bless the good that Unity is do
—*Mrs. F. H. C., Denver, Colo.*

■ ■ I HAVE NOT ROOM to write all my blessings sin
began using the prosperity bank drill. Every encoura
letter has more than been fulfilled, and I do thank God
the Unity teachings. You have so beautifully pointed
the way, and my heart is filled with peace and ple
—*B. A., Miami, Fla.*

■ ■ I HAVE BEEN continuing my prosperity bank
with splendid results. I seem to have got the prosp
idea, with the result that I have no more worries in
direction. My business is building up in fine shape.
very, very grateful to Unity.—*S. D., Revelstoke, B.*
Canada.

■ ■ WITH THE DAILY USE of the prosperity bank
I find that God's blessings are being showered upon
and my family. I have had more money this month
ever before. I am very thankful to you for your h
—*F. S. B., Edgewater, Colo.*

■ ■ I CAN NEVER BE without a prosperity bank ag
The added joy and sense of freedom in knowing tha
are all one in Spirit is reward in itself. However we

eriencing some measure of the increased evidence of presence of God as sustaining supply, and deep within is a joy in seeing and acknowledging God in each evi- nce of increase. Blessings on you and your wonderful rk, and releasement of Christ activity.—*I. F. A., Glen- le, Calif.*

SEARCH THE SCRIPTURES

▪ THIS LESSON on the subject of overcoming has en very interesting. The study of the subconscious mind d its effects has meant much to me. In the past things ppened to me and I could not understand why, but now now why I did certain things, and why problems came me. I have been able to overcome a big problem in my e since studying this lesson, and I know that from now I shall be able to live closer to Spirit. I thank you ry much for your wonderful help.—*G. A. M., Boise, aho.*

▪ IT WILL SOON BE two years since I commenced dying with you, and I want to tell you that it has made great difference in my life. Last winter we were without nds and to one not in Truth things looked black, but th the help of the higher self and your encouragement are working out of all our seeming troubles. The thing am grateful for is that I was not blue or discouraged ce.—*G. A. M., Placerville, Idaho.*

MY HELP COMETH FROM JEHOVAH

▪ I FEEL DEEPLY GRATEFUL for the many blessings at have come to me through reading Unity literature. is all helpful and very inspiring—*J. J., Conneaut Lake,*

▪ I CANNOT SAY too much for *Weekly Unity.* Every ne I find the copy in the mail my first thought is that my tle cheer giver has arrived with its message of inspira-

tion and hope. Every copy conveys a firmer feeli assurance, which enables us to carry on and to stand ly true to the Christ principle.—*G. S., Grand R Mich.*

■ ■ WE ARE VERY grateful for your gift of *Wee dom* to our library. We want you to know that it is a favorite with our children, and that it is read const. —*Mrs. A. C. M., Librarian, Montesano, Wash.*

FREE FROM CARES

■ ■ I WROTE TO YOU a few weeks ago for prayers T—— might be given strength of character to over the liquor habit. I wish to say that T—— is very n better, and I am sure will overcome this trouble God's help. I am very grateful.—*C. P. M., San F cisco, Calif.*

■ ■ WORDS CANNOT express my gratitude for knowledge and freedom that my husband and I found since we began studying Truth. We are very g ful for your help.—*Mrs. L. B., Brandon, Man., Can*

■ ■ UNITY TEACHINGS have brought me more dom, joy and contentment than anything I have ever before. God bless you and help you in your wonde work.—*Mrs. A. M., Ashton, Ill.*

LOVE ONE ANOTHER

■ ■ SINCE WRITING YOU for prayers that my af be harmoniously adjusted I have felt harmony and p of mind. I know that God is directing me, and I re and praise Him and thank you for the wonderful pr of Silent Unity.—*E. H., Ocala, Fla.*

■ ■ I AM VERY thankful for your prayers, which brought me peace and harmony in my spiritual growt have found wonderful changes in my life, and I ca

ınk and praise Him enough. May God bless Unity. *A. B. C., Stratford, Conn.*

▪ SINCE YOUR help in answer to my request for ayers, my home is filled with peace and harmony. I w the change almost at once. May God abide in each .d every one of you, and may prosperity be yours. *S. W., Denver, Colo.*

I AM THE LIGHT

▪ UNITY TEACHINGS have been a great illumination me, not only filling my heart with joy and light and nshine, but giving me a better outlook on life than I .ve ever known before. May God bless you for your onderful work.—*J. W., Amherst, Ohio.*

▪ I AM VERY GRATEFUL for the blessings that we .ve received through your help. Through Unity I have me to know the Christ way better, and there is a deeper y and peace in my heart than ever before. God bless ou and may you continue to give blessings to the whole orld.—*Mrs. W. R. S., Denver, Colo.*

▪ I AM MORE THAN happy over the wonderful ange that Unity has made in my life. I can never ex- ess my thanks for this illumination. May God bless u always.—*Mrs. E. W., Loudonville, Ohio.*

UNTO US A CHILD

▪ I AM GRATEFUL that I have a fine little daughter eighing twelve pounds. The Lord was truly with me her birth, for I got along beautifully, and have con- ued to gain. Thank you for your prayers.—*E. A., eerfield, Fla.*

▪ THANKS TO GOD and His goodness and my faith prayer I have a fine baby girl. I came through the leal safely, and the doctor marveled at the easy time

I had in view of certain physical outward signs. knew that I would come out all right. I am very g ful for your help.—*Mrs. P. G., Neptune, N. J.*

HIS TRUTH IS A SHIELD

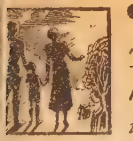
■ ■ I WROTE TO YOU some months ago telling yo my leaving on a trip around the world, and asking for prayers for my protection. I thank God and Unity our prayers were most wonderfully answered. I God's protecting hand in so many ways. We decide change boats in Japan, and the boat we left was caug a terrific typhoon and tossed about and seriously d aged. The boat we were on escaped any bad storms never enjoyed such good health as I did on this trip deeply appreciate your prayers.—*E. M., St. Petersb Fla.*

GIVE UNTO THE LORD

■ ■ WHEN I WROTE YOU last week, inclosing my ti and requesting your prayers, I did not tell you how em my purse seemed to be. There were also bills that nee paying, but I knew that God would provide the mea And He did! I thank and praise Him forever. I than two hours after I mailed my letter to you I ren my room, and before twenty-four hours had elapse received more money than the amount of my tithe. C bless you for your help!—*R. C., Houston, Tex.*

■ ■ SEVERAL YEARS BEFORE the depression I star to pay tithes on my income, which came mostly fr rented property and not very desirable property eit All through the years that were so hard for many perso who found real estate a burden, my property has k rented, and while I get less rent of course, I seem to h just as much money as before. It has been marvel and I am too grateful for words.—*E. W., Inglewo Calif.*

IELP



. . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

I don't know to whom I should pray—to God or Jesus Christ. Can you help me?—*Question answered by Silent Unity.*

In response to your question concerning whom you ıould pray to, we can say that it really does not matter. he form of prayer, the words used in it—these things 'e relatively unimportant. The thoughts that lie behind e outer forms are the important things. Not the syllaes on your lips but the faith in your heart and the love your life make prayer effective.

Perhaps you who have prayed so long have unconiously advanced to that place where you no longer feel ıe need of a set form.

Certainly, God is not concerned with the words you use address Him. His infinite love embraces all who turn Him, whether they use any words or not. His only ɔncern is with the fulfilling of His law, which is the w of love, and of faith, and of understanding.

Perhaps it may help you to know that we at Unity elieve Jesus to have been a man who was confronted ith the same problems as the rest of us but who overme them—even death—and attained Christhood. We elieve however that the Christ is within us as He was Jesus, for the Christ is the real self of every man, perct in all ways. It is our purpose in life, as it was the ırpose of Jesus, to discover and express this Christ.

Therefore, Jesus Christ becomes for us the great Wayıower. He has already attained Christhood; He knows

the way. We who are still seeking to attain the
have found that when we call upon Him He hel
For this reason we use His name in prayer.

Prayer is however an individual problem, and
of us must decide for himself how he will pray.

Prayer is essentially the place of stillness to
each of us may retreat to seek the Christ in himself.
may find this real self by using certain words; others
no words at all. So do not worry about the word
use when you pray. Words are no more than sym
and prayer is a far greater thing than they. For
prayer is the silent speech of the soul of any man
tries diligently to make himself fit for his God.

If your heart is filled with faith and your life
love, you may rest assured that your prayers are h
no matter in what words you may couch them. For
Father is abiding with you always, and He hears you
most thoughts. You do not have to speak at all.
faith and love speak for you.

★ ★ ★

Is it selfish to pray for things? Some of my friends pray for things and seem to get them. Why don't I receive the things that I want?—*Question answered by Silent Unity.*

Every prayer is based upon a desire for more of
goodness of God. It is never selfish for a person to
for prayers for himself or his loved ones if he is wi
that God's will be done. God's will is always good
and His ways are higher than our ways and better
our ways.

If in making specific requests a person is willing to
in the faith that the need on which his prayer is based
be filled in a perfect way and is willing to leave the
fillment to the Father, then he could never pray selfi
God is able to bless all concerned. Sometimes Truth
dents pray in this way: *"Give me this for which I*

ed, O Lord, or something better in Thy sight."

You have prayed and have felt assurance of answered ıyer. In Truth your prayer is answered, for every need ;ully met by the love of God. Your prayer may be an- ered in a way that you do not even recognize when it nes, but in time you will understand. The need is met w, whatever it is, in a perfect way. Be steadfast and ve thanks for the perfect answer to your need.

★ ★ ★

> I am quite puzzled by your interpretation of the Bible. Your handling of the story of Adam and Eve and of Cain and Abel, I question. I should like to know more about it.—*Question answered by Silent Unity.*

Questions are good, for they are a sign of growth, of ırching, of the desire for new ideas. Yet most ques- ›ns in regard to things spiritual can best be answered the Spirit of truth within each soul. Every one is in different state of spiritual unfoldment, therefore argu- ents are futile, and each one must wait until he under- ınds a person's point of view before taking exception what he says.

The pamphlet we are inclosing will explain to you ›w Unity interprets the Bible. In the metaphysical inter- etation of the story of Adam and Eve, the Garden of den, Cain and Abel, Adam represents the genus man, e whole human race as epitomized in the man idea. ve is the feminine principle in the generic-man idea. he Garden of Eden represents the divine consciousness, place of harmonious, productive growth, where mind nd body are harmonized to bring forth perfection. Cain fers directly to that part of the human consciousness hich strives to acquire and possess. The killing, by the ›dy selfishness, of all human sympathy and love is presented by Cain's slaying of Abel. Cain's journey ereupon into the land of Nod suggests the seemingly

unguided activity of man's subconscious mind durin negative reactions.

Thus when you understand that the Bible allegory to be interpreted much the same as the pa of Jesus are interpreted, you will see that it cann taken literally. There were doubtless many peop the earth at the time of Cain's journey into Nod Adam and Eve were chosen to represent the progres development of the whole race.

It is better to give attention to the manner of a ing the spiritual life today, however, than it is to en in speculation about points in stories told in the i that in one's present state of spiritual illumination does not understand. If one gains a lesson applic today from the story of Adam and Eve, or of Cain Abel, well and good. If one finds only criticism fallacies, one's time could be better spent.

Our desire is ever to help you, and we hope that Holy Spirit may reveal all things to you.

In the Stillness

Let us then, labor for an inward stillness—
An inward stillness and an inward healing;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only!

—Longfellow

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent edu-
nal institution, teaching the use of the Jesus Christ doctrine
eryday life.

ts purpose is not to found a new church or sect, but to help
teach men and women of every church and also those who
no church affiliations to use and prove the eternal Truth
nt by the Master.

The Unity teachings explain the action of mind, the connect-
link between God and man. They explain how the mind
ts the body, producing discord or harmony, sickness or
h; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to
o be Truth, and that you withhold judgment on the remainder
you understand it better. If you seek the Holy Spirit as your
e into the fullness of Truth, you will know for yourself what
God and what is of man.

As we keep on searching for Truth, we no doubt shall change
e of our ideas, until everything short of the perfect will of
is dropped from our life and from our doctrine. There
ld be no difference of opinion among Christians if human
s did not prevail widely, for there is but one Truth, and
e day we "shall see eye to eye."

A Unity center is an association of Unity students formed to
ide and maintain a place of assembly, where the principles of
tical Christianity, as set forth by Jesus Christ and interpreted
he light of present-day experience by the Unity School of
stianity, shall be taught under the direction of an authorized
er.

Unity centers and study classes are places of religious research
all people, regardless of creed; and places where helpful in-
tion in Christian living may be received.

Through its Field Department the Unity School of Christian-
offers an advisory service for the purpose of promoting high
dards of center conduct, and authorizes the establishing of
y classes and centers.

nformation concerning Silent Unity (Unity School's healing
rtment) may be found elsewhere in this magazine.

TIME TO ENROLL

August 5-30 marks the third term of the Unity ing School now in session at Unity Farm. Duri term the following courses are offered:

The Twelve Powers of Man, taught by Charles Fil
Healing Practice and Higher Mysticism, by H. B. J
Basic Principles, Unity Statement of Faith, Organiz and Use of Class Material, by E. V. Ingraham
Finding Yourself in the Bible, by Ernest C. Wilson

The purpose of the Unity Training School is t vide a course of metaphysical instruction for thos earnestly seek a deeper understanding of Truth, a those who wish to prepare themselves for leaders teachers or healers. Whether you are interested i own spiritual unfoldment or in preparing yourself to others, you will find the necessary instruction at the S Why not come to Unity Farm for the third term o School, and combine study with rest and recreation. now. Write to Unity Training School, 917 Tracy, K City, Missouri.

FROM A DOCTOR IN PRISON

"This letter is a brief report on some of the pro we have been making with Unity. We have an inter group of readers here, and the list is increasing every Mr. M—— is so much pleased with your kind con tion of *Truth Ideas of an M. D.* that he never through talking about it. He lent me the book, and have found it highly interesting. There is such a clamo the book that I should like to ask you please to send couple of copies for lending purposes. The three o of *Lessons in Truth* are continually on the go, and I a waiting list sometimes.

"Again I want to thank you for all your kindn It is not possible for me at this time to tell you what good has come from them, both to me and to a grou

ed, saddened young men whom you have helped to rom the clutch of a terrifying drama and lift to a f faith, hope, and triumph."

rvice to prisoners constitutes a large part of Silent-vork, and letters like this one prove that it is worth . Silent-70 sends Unity periodicals and books free of e where they are needed, and this work is made pos- by love offerings from our friends.

TRUTH BY MAIL

ur Correspondence School is the department that es Truth by mail, carrying the teaching right into home. The aim and purpose of the Correspondence ol is to train the student in an understanding of the iples of Being and how to apply them. When the nt has gained a knowledge of spiritual laws and s how to apply them in his feeling, thinking, speak- and doing, he becomes a better channel of service in ather's kingdom. Every student is thoroughly drilled ruth principles and is encouraged to make practical cation of them in his daily living.

ome persons say that they know Truth, but make the ment that they "cannot express it." A splendid way he student to acquire facility in expressing his un- anding of Truth teachings is to write out the answers e questions in the course of study offered by the espondence School Department. By this method he s to formulate thoughts in clear and definite state- s that express logically what he knows. It may seem w and difficult process at first, but courage, interest, tion, and effort will win out. The study also helps student to keep his mind anchored in Truth. The ol is open the year round, and students may enroll at time. A booklet containing full information about course offered by our Correspondence School will be at your request. Unity Correspondence School De- nent, 917 Tracy, Kansas City, Mo.

This month

IN OTHER UNIT PERIODICALS

WHAT ARE YOU AFRAID OF?

Nearly every person is obsessed with fear o kind—fear of ill-health, fear of lack, fear of failure is a destructive agency. Indeed psychologists say th at the bottom of most of the ills that human flesh to. It would seem impossible to overcome the th and one fears that infest our consciousness. Yet is a way, and Dana Gatlin points the way in her "I Have No Fear," appearing in an August numl *Weekly Unity.* Step by step she outlines the proc which to rid yourself of every fear, big or little, that between you and your goal of happiness and conte

ARE YOU AN "ARK STEADIER"?

Do you give your affairs into God's keeping an lie awake all night trying to find the right way fo to handle them? If you do, then you are in the p of Uzzah, of the Old Testament, who put out his h steady the Ark of the Covenant, when he had bee bidden to touch it. F. B. Whitney draws this para one of his articles in the August issue of *Unity Word.* The article is entitled "When We Steady the

A NEW SERIAL IN *WEE WISDOM*

From the way the first installment reads the new beginning in *Wee Wisdom* this month is going to b

ystery and excitement. At the opening of the story and Susan are giving their new friend Annie May the ry of Canary Cottage, and the three girls climb the ining stone wall to get a better view of the bewitch- ittle playhouse. Susan discovers that the tiny wind- has fallen down, and she impulsively jumps down runs to restore it to its place. Just then she stops and stares in frozen amazement at the front door of little house. At this point things begin to happen. and girls will be fascinated with this story, which is led "The Mystery of Canary Cottage." The author nne M. Halladay, a new contributor to *Wee Wisdom.*

A LESSON IN SALESMANSHIP

In the August number of *Good Business* Gardner ting has an article that is of particular interest to smen. It recounts the story of one Gordon York who been given the difficult assignment of converting an gonistic client to the idea of teaching salesmanship ilm. "You'll contact Marlin—and he's the toughest I've ever seen in a sales-promotion job," was the dis- raging send-off given him by a fellow salesman. But don put it over—in a big way. How he succeeded is in the article "A Basic Principle of Salesmanship."

HOW TREASURE-MAPPING BEGAN

About seven years ago Beatrice Pearl wrote her first sure-map story for *Progress* magazine, and the idea ved so popular that treasure-map stories and articles ame a regular feature of *Progress.* And now Miss rl makes known the circumstances under which she lved the idea of treasure-mapping as a means of im- ving her environment. The true account of her ex- iences is published in *Progress* this month under the "How Treasure-Mapping Began," and it is every bit fascinating as the fiction stories from her pen.

UNITY ANNUAL CONFERENCE MEM

Accredited Unity Leaders

The members of the Unity Annual Conference are recogni leaders and teachers who have voluntarily banded together for pose of upholding a true and consistent standard in conc spiritual ministry in keeping with the Christ teaching as inter Unity School of Christianity. These centers are open daily for healing, devotional services, and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Beverly Hills—Rae, R., Unity, 371 No. Bedford

Glendale—Johnson, Geraldine, Unity, 119 S Kenwood

Ione—Merriweather, Hazel, Unity Cen, Main and Preston

Long Beach—Newman, Louise, Unity Soc, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway

Oakland—Unity Cen, Ebell Club bldg

Pasadena—Stack, Lily, Unity Cen, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hulbert, Robert, Unity Temple, 126 Post; Ingraham, E. V., 2250 Hyde

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batson, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity, 14550 Victory

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, 217 DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, Arlington hotel

FLORIDA

Jacksonville—Miscally, Henrietta, Unity Cen, 725 Hogan

Lakeland—Hennessy, Loretta, Unity Cen, 321 S Mass

Miami—Stoiber, May, Unity, 128 S E 3d

Orlando—Moore, Ocoa, Unity, 409 S Orange

St. Petersburg—Young, Dr. J. W., Unity Church, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Daughtry, Mabel, Unity Cen, Woman's Club

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, Co Cen, 728 4th ave E

Des Moines—Stitt, Betty, Unity and Rollins

Sioux City—McClaughry, Elizab Cen, Martin hotel

KANSAS

Kansas City—Myles, Mary, U Grund hotel

Topeka—Pfouts, Harriet, Unity hawk hotel

Wichita—Schopf, Mabel, Unity N Broadway

KENTUCKY

Lexington—Clark, Madge, Un Northern Bank bldg

Louisville—West, Georgiana, Unity

MASSACHUSETTS

Boston—Hall, Dr. Arthur, Unity Huntington

MICHIGAN

Detroit—Gregg, Irwin, Unity Asso bee bldg

Grand Rapids—Bailey, Ida, Unity Sheldon

Kalamazoo—Moffett, Amy, Unity W Dutton

Lansing—Best, Harvey and Ida, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Uni 1108 Nicollet

MISSOURI

Kansas City—Palmer, Ida, S S U Jewell bldg; Wilson, Ernest, U 913 Tracy

St Joseph—Morgan, Rex, Unity pire Trust bldg

St. Louis—Eilers, Hilda, S S U 6100 E Grand; Carr, Elsie, U 401 De Balivere

MONTANA

Billings—Wessel, Mary, Unity Ce ern hotel

Bozeman—Wessel, Mary, Unity, 30

Butte—Wessel, Mary, Unity Cen,

Great Falls—Huhn, Vivian, Unit Dunn blk

Livingston,—Wessel, Mary, Unity,

NEBRASKA

Omaha—Brass, Lilian, Unity, Elec

NEW JERSEY

Newark—Berry, Edith, Unity, Berw

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Albee square

Buffalo—Brown, America, Unity Hertel

Chautauqua—Richards, Ella, U Scott

own—Richards, Ella, Unity Cen, V C A bldg
York—Lynch, Richard, Unity Soc, 33 39th
ster—Meyer, L. E., Unity, 633 East

ectady—Burbridge, Marcellene, Unity , 1029 University

OHIO

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nnati—Andrews, Frederick, Unity Cen, E 6th; Smith, Effie, East Hill Cen, 1 Madison, Oakley Station
land—January, Viva, Unity, Carter el
nbus—January, Garnett, Unity Cen, 80 Starr
on—Crouch, Ethel, Unity Cen, Fine s bldg
lton—Tahse, Louise, Unity, 117 Ross

OREGON

and—Lance, Marion, Unity Cen, 811 W 20th

PENNSYLVANIA

burgh—Anthony, Earl, Unity Cen, ntury bldg

TENNESSEE

phis—Chester, Elizabeth, Unity Cen, 52 Madison
ville—Turner, Mary, Unity Cen, 2000 End

TEXAS

in—Mims, Ruth, Unity, Driskill hotel
s—Hursey, Minerva, Unity, Allen bldg
Worth—Truesdell, Nell, Unity Cen, orth bldg
ston—Unity Cen, Milam bldg

WASHINGTON

Seattle—Rigby, Paul, Unity Cen, White-Henry-Stuart bldg
Yakima—Scott, Christopher, Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, Anne, Unity Cen, Empire blk
Winnipeg—Boyer, Edna, Unity, Donalda blk

ENGLAND

Liverpool—Burrows, Harold, Unity Cen, 125 Mt Pleasant; Johnson, Dora, Soc. of P. C., St. Lukes Chambers, Bold Place
Manchester—Burrows, Harold, Unity Cen, Greg's bldg, 1 Booth St, Albert Square
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Kearns, Harriet, Unity Cen, 2133 McKinley

SCOTLAND

Edinburgh—Hume, Margaret, Unity Cen, 30 York place

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on—Divine Truth Inst, 648 N 7th

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ewood—Unity Tr Min, 426 E Queen
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and—Unity Cl, 5365 Bond; Truth Cen, 06 Fruitvale; J E Harding, 878 Wood ol); H. C. Capwell & Co
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Redwood City—Christian Assb, Women's Club House
Riverside—Unity Cen, 3566 6th
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall; May Wiggin, 177 Post
San Jose—Christian Assembly, 72 N 5th
Santa Ana—Unity Soc, Commercial bldg
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Monica—Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic temple
Whittier—Unity Soc, 410 S Greenleaf
Willow Glen—Christian Assb, 1305 Lincoln

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Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Reading Rm, 926 Main
New Haven—Unity Cl, Duncan hotel
Stamford—Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cl, (col) 745 Marion; Church of Divine Science, Peninsula club

Jacksonville—Unity Cen (col), 804 Pippin

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main
Chicago—Unity Study Cl, (col) 5105 Michigan; South Side Cl, (col) 4307 S Mich; Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan
Galesburg—Unity Cen, Peoples Bank bldg
Moline—Unity Cl, LeClaire hotel
Peoria—Unity Cl, 503 E Maywood
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Delaware

IOWA

Davenport—Unity Cen, Whitaker bldg
Waterloo—Unity Cen, Lafayette bldg

KENTUCKY

Louisville—Broad Way Unity Cen, Breslin bldg; Downtown Cen, Kentucky hotel

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Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 1524 East
St Paul—Unity Cen, New York bldg

MISSOURI

Kansas City—Unity Rdg Rm, Waldheim bldg
St Louis—1st Unity Soc, Kings Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O
Bridgeport—Unity Chapel, 9th and N

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Montclair—Unity Cl, 33 Gates ave
Newark—Truth Cen, 97 S 10th
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque—Unity Rdg Rm, 306 E Central
Raton—Unity Soc, 321 N 4th

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
Jamaica—Unity, 8825 164th
New York City—Center of Truth, Hotel Roosevelt; Unity Cl, (col) 2 W 130; Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth Ave
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E Onondaga

OHIO

Alliance—Unity Cl, 238 Main
Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Little Book Shelf, 1575 E 115th
Middletown—Unity Temple, 101
Warren—Unity Cen, 2d Natl B

OKLAHOMA

Oklahoma City—Truth Readi Weaver bldg
Tulsa—Unity Rdg Rm, Commer

OREGON

Portland—Meta Lib, 1009 S W A W Schmale, 191-A 4th; Mei

PENNSYLVANIA

Erie—Truth Cen, Lawrence hote
Germantown—Unity Cl, 231 E Pr
Philadelphia—Chapel of Truth, 11
Wilkes-Barre—Unity Cl, Miners'

RHODE ISLAND

Providence—Occult Book Cen, minister

TENNESSEE

Nashville—Lily Conde Smith, Tu

TEXAS

Amarillo—Unity Study Cl, 1500 T
El Paso—Unity Temple, 305 E Fr
San Antonio—Unity Soc, Maverick

UTAH

Ogden—Unity Cl, 2838 Wash

WASHINGTON

Seattle—Seattle Cen, 1125 5th; Marche
Spokane—Church of Truth, 1124 Meta Book Shop, 821½ 1st; Uni Shop, Standard Stock Exch bldg
Tacoma—Truth Cen, Hotel Winthr

WISCONSIN

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Adelaide—New Thought Soc, Eagl bers; Divine Science Cen, 9 William
Brisbane—Truth Cen, Albert Hous
Sydney—Harmony Cen, Scot C Hosking Place, 86A Pitt st, N New Thought Home, The Blo George

CANADA

Calgary—Unity Cen, 221A 8th ave
Montreal—Unity Cen, Mt. Royal
Moose Jaw—Unity Class, 73 High
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada
Toronto—Unity Cen, 765A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½

ENGLAND

Boscombe Hants—E Quinion, 20
Cheshire—Unity Cen, Glendor Mt ton B'head; Annie Fairbank, Nicholas rd, Wallasy Village
Leicester—Emma Danson, 94 Uppe
London—L N Fowler & Co, 7 arcade, EC 4; The Rally, 9 (Tottenham Ct rd), W1; Orde Golden Age, 155 Brompton rd, Truth Cen, 29 Courtfield Garde Court

GERMANY

Heilbronn am Neckar—Heilbrunne Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psic Antonio Bosio, 15

SCOTLAND

Edinburgh—Practical Christianity Royal Terrace

SOUTH AFRICA

Fairview, Johannesburg—Unity B 66 Grace

Unity Speaks from WIBW

nity School now broad- from station WIBW, in ka, Kansas, a station 5,000-watt power and a uency of 580 kilocycles. program known as rning Meditations" can heard from this station y day except Sunday. e in at 8:15 a. m., Cen- standard time. We shall glad to hear from our nds who are able to get program from WIBW. rning Meditations" is broadcast from KMMJ WLBF.

Bible erpreted

he Bible is a book of t historical and biograph- interest, but apart from it is a record of the ex- ences and development he human soul, a treatise man's relation to God. deeper meaning is unfolded in the *Metaphysical Bible Dictionary,* which interprets in simple language the inner, hidden significance of Scriptural names. You will find this book a storehouse of information about spiritual matters. It is bound in rich brown fabrikoid, gold-stamped and gilt-edged.

Thoughts Take Shape

"You think, and your thoughts take form as environment," says Charles Fillmore. "All your bodily conditions, your health, your finances, your intelligence, your energy, your domestic and social relations, and, in fact, all things connected with your life are the results of your own thought, or of the race thought."

This statement comes from Mr. Fillmore's book *Directions for Beginners,* and because it is so important to the beginner to train his thoughts in the right way Mr. Fillmore gives him in this booklet a week's course in denials and affirmations to help him establish himself in Truth.

Two Kinds of Faith

According to Charles Fillmore there are two kinds of faith, intellectual and spiritual. He says: "Intellectual faith admits doubt, and hope of fulfillment in future; spiritual faith includes unfailing assurance and immediate response."

This statement can be found in the book *The Twelve Powers of Man,* in which an entire chapter is devoted to the important subject of faith. If you feel that your faith needs strengthening, or if you are seeking the faith that knows that "before they call, I will answer," you will find a great deal of help in this chapter. *The Twelve Powers of Man* is especially recommended to advanced students of Truth.

Help for the Whole Family

The *Unity Sunday School Leaflet,* which interprets the International Bible lessons from a metaphysical standpoint, is unique in that it covers the needs of the entire family.

Following the lesson there are test questions for adults and young people, and a list of related Bible texts.

For the boys and
the family the Bible
retold in narrative f
there is also a ficti
based on the high
the lesson.

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Leaflet there is a sto
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Can Yo
Answer

Does the belief in
and evil change the
ness of creation? (Cha

What is the crownin
in God-Mind? (Chapt

Why do we grow o
couraged, tired, and f
(Chapter 10)

Is there an unparc
sin? (Chapter 12)

These questions and
of interest and imp
are answered in S
Studies, a book by
Octavia Shanklin.
Shanklin is an outst
teacher of Truth. Fo
years she was editor i
of Unity publication
lecturer for Unity, and
now a member of the
Training School facult

Discoveries About Prayer

n Agnostic Experiments Prayer," an anonymous part article, to be pub- l in *Unity* magazine, grip your interest and it straight through. The r tells of his becoming ested in the possibilities rayer after reading of a atory to be established school of divinity for the ose of testing the power rayer. He determined to e some experiments of own, although decidedly tical as to what the re- would be. His discov- proved to be most sur- ng and satisfying, and we ve that our readers will them both interesting helpful. The first in- ment of this article will ublished in the Septem- issue of *Unity*.

ablished sults

n her book *The Christ y of Living* Genevieve rtney Maurer calls atten- to the fact that the result becoming firmly estab- ed in Truth is the experi- e of good habitually mani- ing itself in some form. tells of a writer friend is so conscious of God as -present intelligence that whatever idea she needs is always at hand. She recalls other friends who find it easy to demonstrate supply, health, and so on.

But Mrs. Maurer believes that we should not be satisfied until we can begin to express a still more expanded idea of Being, to manifest Truth in any way that we desire. The chapter "Established Results" explains what constitutes a good demonstration. The teaching of this book is practical from every standpoint.

The Way of Meditation

Frances W. Foulks, author of *All Thinge Made New,* suggests to you the way of meditation as a means of renewing your mind, revitalizing your body, and readjusting your affairs. In the chapter "The Secret Place" she tells of the blessings she receives from retiring to the holy of holies within herself, there to claim whatever she may need to make her life full and complete. The book *All Things Made New* brings you forty-nine meditations for practical use. These include meditations for the different seasons of the year and prayers for health, prosperity, and success.

For Daily Devotions

Through prayer you unify yourself with God and ally yourself with His power. Spend even a small part of each day in prayer and notice the effect this will have on your life and affairs. You may not find it easy to put into words the desires of your heart, but you can send for the *Book of Silent Prayer* in which you will find the wording of many prayers. These include expressions of praise and thanksgiving, petitions for prosperity, for healing, and other blessings, besides an article on "Prayer" by Charles Fillmore.

Usable Truth

The book *Usable Truth* by Richard Lynch offers fourteen chapters of profound teaching, every chapter complete in itself, and each having living significance for the earnest student of Truth.

Doctor Lynch believes year by year man is coming closer to the secret of the universe and the intelligence that directs it. He believes too that the new conception of God brings Him very close and makes Him infinitely greater than our old belief in Him as a personality.

The problem of evil, says the author, is one t always been an enigm human mind. If God if He is unchangin powerful, ever presen does evil exist at all? seeming mystery is clea plained in the chapter Problem of Evil."

Another perplexing lem is that of ill health. tor Lynch says the r condition of the body of soundness and whol and when we realize mind governs sickness desease, we are on the not only to rid ourselv them, but forever to pr their return.

"The All-Providing Po deals with the questio lack. Want and lack, the author, can be trace rectly to wrong thin "Just as a defective co tion renders the most p electric current useless preventing the completic the circuit, so an u thought may short-circui stream of power that it to employ."

What are you getting life? "Whatever it is," the author, "it is your It belongs to no one else. There is a law of he learn and obey it. The a formula for happiness low it. There is a prin of plenty; comply with it Your own, only your and all of your own, will to you."

Unity Books and Booklets

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	Directions for Beginners	*Spanish*, $.10; *German*	.25
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¶ In cloth binding, this book is priced at $1; in flexible, at $2. Send your order now and your copy will be mailed to you as soon as the book is off the press.

t C. Wilson is also author of *The Sunlit Way* and *Adventures osperity*, cloth-bound books at $1 each; and *The Contempla- of Christ*, in stiff covers, at 50 cents. He is the editor of ess, a monthly magazine priced at $1 a year.

HOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.

"WHATSOEVER THINGS ARE LOVELY"

by Jessie Wilmore Murton

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Let us think upon those things;
They will sweeten all the waters
Of the heart's deep-hidden springs.

"Whatsoever things are lovely"
And of good report and pure
Make a mantle of rare splendor
For the soul's investiture.

"Whatsoever things are lovely,"
If these be the spirit's goal,
Outward comeliness shall mirror
Inward beauty of the soul!